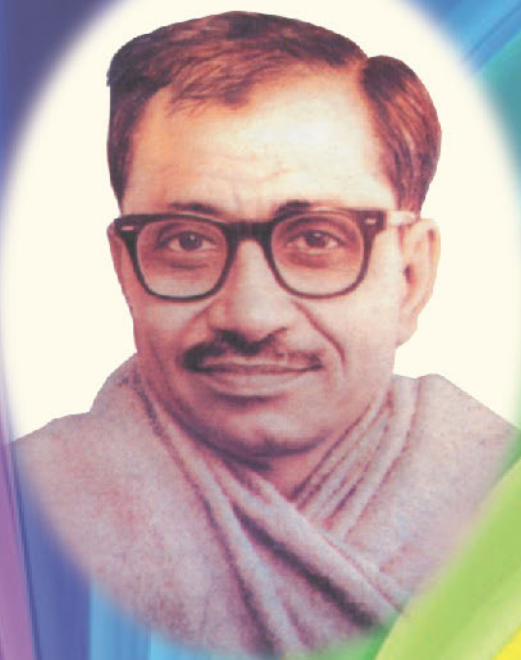


# National Training Guidebook

(Akhil Bhartiya Prashikshan Varg Praroop)



Pt. Deendayal Upadhyaya  
Prashikshan Mahabhiyan 2019



**Bharatiya Janata Party**

**National  
Training Guidebook**  
(Akhil Bhartiya Prashikshan Varg Praroop)

**Pt. Deendayal Upadhyaya  
Prashikshan Mahabhiyan**



**Bharatiya Janata Party**

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## Preface

Man making has been the cornerstone of Bharatiya Janata Party's ideological philosophy. Creating a society with better citizens and better human beings through continuous transformation and evolution is fundamental to it. This is not only our core belief but also the core commitment.

Individual is always subject to change. So is society. When an individual changes, he or she acts as an agent of change for societal transformation. We call it '*Vyakti Parivartan se Samaj Parivartan*'. When individuals rise above their ego (*aham*), they subject themselves to change and thereby impact change in society. This is our world view and social philosophy of man-making.

To effect this process of change, training plays an important role. Like an individual, a political party is also a vehicle of societal change. Therefore, training of political workers is vital, indispensable and critical. BJP as a political party considers this very important, even a bit more than winning elections. BJP has been imparting training to its *karyakartas* since the 1980s. This has helped in *karyakarta* building as individual development.

BJP's commitment to democracy is unwavering and unshakeable. Nation's democratic framework, as well as internal democracy of the party, are both non-negotiable components. To safeguard both, training is crucial. People come into a political party in large numbers, at times not in an organic manner. They have the scope of becoming an asset for the party and at the same time liability. Post-2014 general elections, the number of people who have joined BJP is very large. It is for the party to decide whether to convert them into asset or liability. BJP's training programme has been modelled keeping this into consideration.



Party's ideology, programme, people welfare policies, the legislative process, governance, skills for administration and legislation, media management and dialogue with people are important aspects that a political worker should be well informed and equipped with. Realising this, all these components have been included in the BJP's training programme.

Indian democracy is based on the strong foundation of ancient Indian values. But at the same time, it also faces threats and hindrances. For instance, casteism. BJP claims itself to be a party with a difference. Therefore, it aims not just in nurturing a democracy which is better than others, but the ideal one. Getting rid of the hindrances to democracy is vital for this. Training plays an important role here as well.

Our founding father Pt. Deendayal Upadhyaya, who himself was a true democrat in all aspects, says:

"Bharatiya Jana Sangh is a different political party. It is not the group of the people who want to grab power by any means. ...Jana Sangh (now Bharatiya Janata Party) is not merely a political party but a movement. It is the self-inspired fountain of national will. It wishes to achieve the desired national objectives with insistence".

**P. Muralidhar Rao**

(National General Secretary)

In-Charge, Pandit Deendayal Upadhyaya  
Prashikshan Mahabhiyan



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## 1. CULTURAL NATIONALISM

Indian culture looks at the *bhoomi* (land) as mother and people living on it as her children. We are the first nation, which has been visualised as '*matrishakti*' or mother. The details of the expansion of our national consciousness are found in many of our ancient literature, the Vedas including *Atharva Veda* and *Rig Veda*. A line in 63 *shloka* of the '*Prithvisukta*' in *Atharva Veda* explains our relationship with this land. Following is that *shloka*:

"*Mata Bhoomi Putro Aham Prithvyah*"

(The land is our mother and we are her children).

Similarly, some *shlokas* of *Atharvaveda* explains the nation thus:

*Bhadra Ichhanta Rishayah Swavirdah I*  
*Tapo Diksham Upaseduh Agre run II*  
*Tato Rashtra Balam Ojascha Jatam I*  
*Tadasmai Deva Upsam Namantu II*

(*Atharvaveda*)

What the *atmagyani* (self-knowledgeable) saints did after seeking *deekshaat* the beginning of the universe for the welfare of the world led to the creation of this nation. Therefore, all should serve the nation with humbleness.

The *Atharvaveda* has also identified diversity. We have different traditions, modes of worship, languages and places. At some places, there are forests, while in other places there are snowbound mountains. Despite this diversity, we are one and we celebrate this diversity. The essence of our nationalism is '*Bharat Mata Ki Jai*'. Apart from the Vedas, Valmiki *Ramayana* also expresses deep faith in the nation. There is an episode in *Ramayana*. After the victory over Lanka, there was a suggestion that Shri Ram along with His army should stay in Lanka only. At that time Lanka was the richest kingdom in the world and it was





known as the golden city. But Shri Ram told Lakshmana "*Janani Janmabhoomischa Swargadapi Gariyasi*" (Mother and motherland are superior even to Heaven). Such ancient literature explaining the concept of nation is not found anywhere else in the world.

The concept of a nation finds mention in '*Vishnu Puran*' also:

*Uttaram Yat Smudrasya, Himaadraishchaiva Dakshinam,  
Varsham Tad Bharatam Naama, Bharatee Yatra Santatih.*  
(*Vishnu Puran*)

The country which is north of the oceans, south of the Himalayas is called Bharat and its denizens are called Bharatiyas. This visualisation is not two hundred or some years old. Sage Veda Vyasa wrote it more than 5000 years ago. It is our living example. The society through various traditions, modes of worship, pilgrimagecentres has also expressed full consciousness towards this nation. The cultural unity and nationality of Bharat are not negative but *vidhayak* (constitutive). Even today when we perform any *karmakand*, *anushtan*, *puja* etc. we say a *sankalp* and remember the geographical boundaries and significance of the whole nation.

*Hari Om.....Vaivaswat Manvantare Ashtavishantitame,  
kaliyug kali pratham charaneI  
Jambu dweepe Bharat varshe, arya vartantragat deshaik  
punya kshetra....I*

*Jambudweep* is a big piece of land. South of it is '*Bharat Khand*' which has six parts. One part of it is Aryavrata or present Bharatvarsh. Not only this, epics like *Mahabharata* and *Ramayana* also present a full description of Bharat through *digvijaya*, pilgrimage, etc. No other civilisation or literature in the world presents such a description of a country.

We are the worshiper of Akhand Bharat (undivided Bharat). Deendayalji says that Akhand Bharat is not merely a slogan for us, but the matter of faith. The song that eminent literary person



of Bengal, Bankim Chandra Chattopadhyaya, included in his famous novel '*Anandmath*', later proved to be the mantra for freedom movement. Rabindranath Tagore painted Bharatmata as the Hindu Goddesses with four hands and wearing saffron clothes. She has in her hands a book, a garland and paddy stalk.

Swami Vivekananda while defining the nation said: "Nation is a soul, a spiritual principle. Two things, which in truth are but one, constitute this soul or spiritual principle. One lies in the past, one in the present. One is the possession in common of a rich legacy of memories; the other is present-day consent, the desire to live together, the will to perpetuate the value of the heritage that one has received in an undivided form."

It means this nation is a soul and a spiritual principle. In fact, both these things are the same which propound the principle of soul and spirituality. One is connected to the past while one is connected to the present. One is the heritage of our rich memories and the second is the agreement of willpower to live with co-existence and the values of divided heritage.

On the other hand, the visualisation of a nation in the West is in the form of fatherhood. There is neither any concept nor any history in Western countries on which we can analyse our country. There has been the concept of the nation-state and the initial history of this concept has been controversial, as it is connected to a fundamental question-who came first-the country or the nation? The nation-state was formed to meet the demands of nationalist movements for the sovereignty of the country. It means there are many countries within the country.

America is a nation-state. What is its history? If there is the same concept of nation-state in Britain or the United Kingdom or England, then what is its history? Germany and Italy also share the concept of a nation-state. But they do not have any literature, which shows their existence before 400 or 500 years ago. Whereas the history of our literature and values of life are older than 5000 years. That is why neither the US, nor England, Germany and



Italy can match with the Indian definition of the nation.

### **Aryan Invasion: The British Propaganda**

Dr Babasaheb BR Ambedkar comments on it thus: "The language in which reference to the seven rivers is made in the *Rig Veda* is very significant. No foreigner would ever address a river in such familiar and endearing terms as 'my Ganga, my Yamuna, my Saraswati', unless by long association he had developed an emotion about it. In the face of such statements from the *Rig Veda* there is obviously no room for a theory of a military conquest by the Aryan race of the non-Aryan races of *Dasas* and *Dasyus*."

What has been mentioned in the *Rig Veda* with the feeling and language is very significant. No foreigner can address the rivers with the reverence and faith like my Ganga, my Yamuna and my Saraswati unless he does not have a long association and emotional connect with them. After this reference in *Rig Veda* there remains no place for the theory that Aryans invaded India and made the non-Aryans their slaves.

*"Gange! cha Yamune! chaiva Godavari! Saraswati! Narmade!  
Sindhu! Cauvery! Jaleasminsannidhim kuru!"*

Even today we have the tradition of offering '*ardhya*' to Sun while standing in the river and remembering the Ganga, Yamuna, Saraswati, Narmada, Sindhu and Cauvery. It shows that our Vedas find mention of all the prominent rivers flowing in Bharat.

Leftist, by accepting the European theory, called India a multi-national country. That is why when the slogan of two-nation was raised on the basis of Islamic religion, communists were supporting the Muslim League. Religious and imperialistic politics assaulted the integral culture of India and the unfortunate Partition of the country took place.

To make us forget our 'self' the Britishers said we were never a nation. They called Bharat a nation in the making. According to them, India is in the process of becoming a nation. India is not



one country and one people instead it is a multi-linguistic, multi-religious and multi-cultural sub continent. The western world presented the idea of 'nation-state' in place of 'cultural nation' which led to two world wars, colonialism and non-stop global strife to the world.

The concept of 'nation-state' has also divided the West in opposing power camps. After World War-II, the positive European nationalism is getting strong. After the bitter experience of world wars, they are building European Parliament, European Market and European Currency. Divided into 'nation-states', Europe will take time to become 'geo-cultural nation'. This is the situation with 'Arab Nationalism' and 'African Nationalism'. These nationalisms are only in slogans, not on the ground. After building a strong geo-cultural nationalism India will have to lead a global campaign for world peace which we call '*Vasudhaiv Kutumbakam*'.

### **Chiti - Soul of Nation**

Deendayal Upadhyaya ji said '*chiti*' is the standard to determine the qualities or drawbacks of any work. It has widespread influence from nature to the culture. The path for upliftment, progress and dharma is *chiti*. *Chiti* is the creation and beyond that there is destruction. The soul of the nation is called '*chiti*' on which the building of a nation is possible. Visualising a nation without *chiti* is futile. This is the strength which leads the path of *shraddha* and *sanskriti*. Every citizen of the nation comes under the *chiti*. Not only this, but the organisations associated with the national interest also fall under the *chiti*. Why does a society consider something good or bad? Whatever is in accordance with '*chiti*' is good meaning culture, and the one which is opposed to '*chiti*' is bad or distortion. This '*chiti*' is inborn and the rise and fall of the nation depend on its condition. On forgetting '*chiti*' we became the slave of others and on the realisation of '*chiti*' we got the freedom. Iqbal says:

*Unan-o-Misr-o-Ruma sab mit gaye jahan se,  
Kuchh baat hai ki hasti mit ti-nahi hamari.*



The renowned Urdu poet says that Unaan, Misra, Roma, etc all vanished from the world map, but there is something inherent in us that we still exist.

### **Power of Healthy Society - 'Virat'**

The power of a healthy society is called 'Virat'. It is the implicit and immunising power of society. All constituents of society are born from 'Virat'. The sense of separateness makes 'Virat' weak. Political sovereignty is the regulatory power of the Western 'nation-state', while the regulatory power of 'cultural nation' is *chiti* and *Virat*. People's *chiti* and powerful *Virat* organise and nurture the nation.

### **Swaraj and Surajya**

If the idea of culture is absent, the struggle for freedom will become a struggle of selfish ends and hunger for power. The hunger for power diverted India's freedom struggle and we got divided. The imperial power structure has been operated by Indian hands. We have to truly make it *swarajya* and *suraj*.

### **Unity and Diversity**

We are one country, one people and one culture. India's culture has developed on the idea of '*ekam sat viprah bahudha vadanti*' (truth is one, the wise perceive it differently). Here diversity is a regulatory power for society, not a disruptive force. All sects, caste, languages, art and music express this same culture. On the idea of cultural nationalism, our national leader Shri Atal Behari Vajpayee described the land of India in the following manner:

*Bharat zamin ka tukda nahi, Jeeta jagata Rashtra Purush hai.*

*Himalaya isaka mastak aur Gauri Shankar Shikhar hain.*

*Kashmir kireet hai, Punjab aur Bengal do vishal kandhe hain.*

*Vindhyachal kati hai, Narmada kardhani hai.*

*Purvi aur Pashchimi ghat do vishal janghayen hain.*

*Kanyakumari isake charan hain, Sagar pag pakharata hai.*

*Pavas ke kale-kale megh isake kuntal kesh hain.*

*Chand aur suraj isaki aarti utaarate hain.*



*Yah vandan ki bhoomi hai, abhinanadan ki bhoomi hai.*

*Yah tarpan ki bhoomi hai, yah arpan ki bhoomi hai.*

*Isaka kankar-kankar Shankar hai,*

*Isaka bindu-bindu Gangajal hai.*

The idea of composite culture reinforces two-nationalism and multi-nationalism. Therefore it should be given up. Raskhan, Abdul Rahim Khan-I-Khana, Maulana Daud, Qutban, Manjhan, Malik Muhammad Jayasi, Nazrul Islam and poet Mir Taqi Mir, etc. are Muslim great persons who are the carriers of the integral culture of India. In the modern times also, Smt Annie Besant, Jamshed ji Tata, Justice Karim Chagla, former President Dr APJ Abdul Kalam and Maulana Wahiduddin Khan also come under the same category.

The threads of Indian national unity are extensively found in its history, geography, dharma, philosophy and culture. We get complete satisfaction when we see or touch the river banks on which our ancestors composed the literature which is still a guiding force for the entire humankind, the caves of the mountains where our sages performed *tapasya* and the ponds which are witness to them. The equally accepted values of life, followed across the country, basically extend *amaratva* (eternal) to this nation. Such values are still evident when we tour the country or go on pilgrimage, respect to every iota of the land, common cultural practices followed across the country, gathering of people during occasions like Kumbh, visit of saints and scholars even to the remote areas and the spiritual *chetna* generated by the visits of the saints.

In order to instil this feeling deep into the mind of every citizen, it is necessary that every countryman is acquainted with the holy rivers, mountains gifted with natural blessings, pilgrimage places, places associated with the memories of the great personalities, etc.





## 2. INTEGRAL HUMANISM

### Historical Background

'Integral Humanism' was born as a link of a historical thought series. It was the result of the union between the modern influence of ancient Greece and India, the European reawakening (Renaissance) in the 16th and 17th centuries and the Indian Renaissance in the 20th century. A challenge had been mounted against the divine kingship that had been established by the theocratic Roman Empire. Against the concepts of 'God' and 'Mysticism', Humanism was born under the light of ancient Greek philosophy. In the middle of the 15th century after the fall of Constantinople (1453) the character of equatorial civilisation itself changed. Explorations began across the globe. Columbus managed to find the New World. Scientific discoveries made by Copernicus, Galileo and Newton transformed the direction and vision of prevailing ideas and ruminations.

The Italian renaissance spread throughout Europe. In place of inconspicuous regimes, governments that were intelligent, scientific and deliberative were established. Various schools of thoughts, starting from Machiavelli to Marx and Mills came into existence in which 'material humanism', its 'secular' nature and new promises developed. The nation-state arose as a political entity giving birth to two mutually opposed ideologies, individualism and socialism.

In light of new research and burgeoning capitalism, Europeans began to trade across the sea in the new world. The development of the European Renaissance and European imperialism took place simultaneously. Contact with the Europeans, the wounds from their imperialism and their heightened self-esteem gave birth to the Asian reawakening in the 20th century. The Asian Renaissance became the meeting



point for European Humanism and Indian Aatmavad. People like Raja Ram Mohan Roy, Swami Vivekananda and Swami Dayanand Saraswati blew the bugle for this reawakening.

It was the call of this reawakening that gave rise to the Indian freedom struggle. An ideological churning began, which shaped the messages that rose from Raja Ram Mohan Roy's Brahmoism, Swami Vivekananda's synergic Vedanta and Dayanand's 'Aryatau' (best). It was through this same stream that ideologies like Lokmanya Tilak's activist autocracy, Aurobindo's Vedantic self-rule and Gokhale, Ranade and Naoroji's liberal self-rule developed. It was in this (renaissance) that Mahatma Gandhi's ideas for a 'Ram Rajya' and 'Sarvodaya', Jawahar Lal Nehru's thoughts on 'Democratic Socialism' and Acharya Narendra Dev's philosophy on Indian Socialism advanced even further. Vedantic statements regarding Communism from an Indian perspective were also presented. Intellectually blessed Indian Marxist M.N. Roy turned non-Communist and propounded the philosophy of 'New Humanism'. Vinayak Damodar Savarkar made 'Hindutva' philosophy the basis of a political ideology. Throughout this churning, as the Indian Renaissance gained ground, there was an amalgamation between Western and Indian ideas. In the same period, India became independent. The debate raged on. Deendayal Upadhyaya's pleasing 'Integral Humanism' is a new link in this stream of thought. In post-Independent India, Deendayal ji described his reactions to the ongoing discussions in the following words:

"To say that no discussions were held on Indian political philosophy in the post Independence period would not be true. However additional efforts still remain. While taking forward Gandhiji's traditions and putting forth ideas from an Indian perspective, various leaders of Sarvodaya have presented several important dreams. However, the extreme importance that Vinoba Bhave has given to his work on 'Gramdan' (village donation/gift movement) has left his contributions in the





ideological arena behind. The imbroglios that Jai Prakash Babu is getting involved in, has also put a stop to his programmes for ideological debate. The founder of the Ram Rajya Parishad, Swami Karpatriji, by writing his book, *Marksvad aur Ramrajya* has also pondered over the western way of life, but because his vision is in essence, that of an orthodox Hindu (*sanatani*), he does not fulfil the aspirations and needs of the reformists. The Sarsanghachalak of Rashtriya Swayamsevak Sangh (RSS) Shri MS Golwalkar also deliberated on political issues from an Indian viewpoint from time to time. The Bharatiya Jana Sangh has also made some attempts in this direction through 'Integral Humanism'. The Hindu Sabha has tried to give a different interpretation to Socialism under the title '*Hindu Samajvad*' (Hindu Socialism), but it has not come forward in an explanatory form. The ideas on Socialism expressed by Dr. Sampurnanand are also a good interpretation of the Indian way of life. It is necessary to push forward a debate in this direction."

The period spanning Raja Ram Mohan Roy and Deendayal Upadhyaya is about 80 years, during which there has been a perpetual discussion over the Western and Indian ways of life, behaviours and philosophies. The newcomer in this debate is 'Integral Humanism'. This philosophy represents wisdom which wants Bharat to remain as Bharat but not in isolation with the world; it favours the greatness of global knowledge and science but not by abandoning spiritualism; it wants to contribute to the latest experiments but not by forgetting the self.

## **Ideological Background**

There are two dimensions to the background of 'Integral Humanism'. One: Western philosophy and two: Indian culture. Humanism is principally a Western concept, while *Ekatmata* (oneness) is Indian. In Western usage, humanism is a feature of secular life, therefore it can be said that 'integral humanism' is the punch-line of the attempt to Indianise Humanism.

**a) Western Philosophy:** The way the West has lived



under tyrannies, cruelties and inhuman religious regimes, its sharp reaction (to them) was inevitable. Therefore, European renaissance fiercely prohibits its previous existence. The story of European reawakening and the evolution of Humanism is the story of the Dignity of Man as opposed to Divine kingship, upholding Individualism against uncontrolled social systems, the prestige of the Secular State as opposed to Religious Universalism, honouring the courage of man against divine compassion, celebrating the intellect over mystical truths, sublimation of scientific research over established beliefs.

Deendayalji is of the view that there is a dearth of mutual balance even in good things in the West: "Nationalism, democracy, socialism or egalitarian socialism, all incorporate the word 'equitable' at their core, however equitable is different from equal. It can be considered a synonym for equitability. These three trends have influenced the politics of Europe. They are all ideals which are good. They have all been born out of Man's divine characteristics; however, no ideology is complete in itself. This apart, in each of them every ideal and behaviour becomes malignant to the other. Nationalism becomes dangerous for world peace. Democracy turned into a way of exploitation because of shaking its hands with Capitalism. Socialism arrived after putting an end to Capitalism, and thereby not only sacrificed democracy but the freedom that accompanied it. Therefore, today the question that the West faces is how it should strike a balance between all its best ideals."

This is why Deendayal Upadhyaya ji is against the slavish imitation of the West; however, he wants to give respect to all human attempts and even he wants to use them in all-new experiments. In short, he thinks that it is appropriate to accept all the amended ideas that are good, not on the basis of western concepts, but on the basis of a resolute



commitment to human service. "Knowledge of the world is our heritage; mankind's experience is our wealth. Science is not the heredity of any one nation. It will also become the resource for our prosperity." He did not want to imitate the West's progressive results. He insisted that we study the reasons for the results of those advances and learn from them. This perception with which he viewed western philosophy and his opinion that if the result of the retaliation against European imperialism by the Indian establishment's insistence on pure nationalism was conflict, then it did not denote either nature or culture, it reflected its distortions.

Our philosophers were already in possession of the knowledge of the law of the jungle in the struggle for life which the people of west managed to uncover. We have accepted desire, anger etc. as the six enemies of human life but we have not made all these characteristics the basis of our culture or decent behaviour. The human traits accepted by the West can be equated with the following '*shat vikar*' (six vices of human life):

*Kaam* (desire/lust) - Consumerism

*Krodh* (anger) - Reactionary thoughts

*Mada* (pride) - Victory over nature and material humanism

*Lobh* (greed) - Selfishness

*Moha* (attachment) - Gluttony and Imperialism (extreme expectations/ambitions)

*Matsara* (jealousy) - Struggle and Competitiveness (victory to the powerful)

Because he was deliberating on a specific context, Deendayalji made such a negative assessment of Europe, but he was however not unaware of its positive aspects. The ideals of liberty, equality and fraternity, making intellect and research as its base, and its adventurous consumerism were causative in



helping the West achieve its superiority. There were various reasons why they did not achieve complete eminence in their declared areas of superiority. Deendayalji believes that one of the major reasons for this was that to achieve their ideals they also accepted all the degenerative human traits in the process. As a result, this proclivity made them squabble over each lofty ideal. Therefore, while interacting with the West we should be vigilant. The interaction should be carried out on an equal level. We should make various uses of our established ownership and cultural values to become participants in the process of human development. Therefore, he says:

"Undoubtedly we should take something from the world, but the world is not in a state to guide us. We have to contemplate while looking at the progress that the world has made so far, whether we can make any contribution to its progress or not. After studying its growth we should also be able to give something to it; this is the thought with which we should become a part of the world. We should not merely be selfish but should become comrades in the advancement of the world. If we possess something by which the world can profit, we should have no objections in giving it. In an age of adulteration, we should not imbibe the concocted versions of impure thoughts that have been distorted; we should in fact reform and strain them, before accepting them. We should not live in the world as burdens, but as helpers who assist in freeing the globe from its problems. We must ponder over what our traditions and culture can give to the world."

Deendayalji's aforementioned discussion on the progress by West and its stream of thought is an expression of '*apni ahamiyat*' (our own importance). He is not ready to believe that it is the mainstream of human civilisation and nor is he prepared to submerge himself in it. He made Indian culture the basis of his debate with a mindset that believed in national ownership along with the prosperity of the flow of human



civilisation. It is on the basis of this that his integral humanism developed. Indian life is comparatively more affirmative because life here has been perpetually more inflow; the reactions here have not been to bend a stream or block it, but are more like waves reaching the sea. Indian life is a life of culture and central laws have done great harm to its regional culture. We can try to analyse this Indian perspective that was his, pointwise, as follows:

1. The first speciality of Indian culture is that it views life and nature in its entirety and takes a holistic approach. Its perspective is integrated. Pondering in piece-meals maybe alright from the point of view of a specialist, but it is not appropriate from a behavioural aspect.
2. Indian life is chiefly spiritual but it does not ignore material prosperity. Our focus is whole not one-sided.
3. Indian culture believes that *Vyashti* (individual), *Samashti* (society), *Shrishti* (creation) and *Parameshthi* (creator), despite being separate entities are undivided.
4. *Dharma* (sacred duty) is the most important characteristic of Indian culture. Because of *dharma*, kings, their subjects, society, the individual were all well-balanced and nobody could become unruly. The eternal truths of nature and the rules discovered are *dharma*.
5. Indian culture is not communal. It does not believe that any person or book is the final word. Its feature is *Vade Vade Jayate Tatva Bodha* (true knowledge can be achieved through debates) and this is why Indian customs are the tradition of the Upanishads and philosophies.
6. In Indian culture, others' opinions are also honoured and to express intolerance towards a difference of opinion is 'un-Indian'. India's view is "*Ekam sad vipraha bahuda vadanti*" (The Truth is one; the wise express it in many ways). That is why the maximum number of world communities are present in India.



7. India's social philosophy is '*viratpurushvadi*' (universal manhood). The concept of its culture is oriented towards *chiti* (consciousness), the country is culturally inclined and its individuals are *atmavadi* (those who believe in the oneness of the soul).
8. Indian culture is the exponent of the requirements for Man's *chaturpurushartha* (four prime goals of human life *dharma* (duty), *Artha* (prosperity), *Kama* (pleasure/desire) and *Moksha* (salvation/liberation), which are eternal, uninfluenced by circumstances and are part of man's positive needs.
9. Indian culture believes that *dharma* (duty) and culture is the centre of life and not the State.
10. India's view is that '*yat pinde tat bramhaande*' (that which is in your body is within the universe) and *atmavat sarvabhuteshu* (in the spirit world only one soul prevails). Hence, Indian culture is not combative or competitive, it is complementary and cooperative.
11. The belief in divinity in Indian culture is not of a single community. Shri Krishna says in the Geeta, '*Ye yatha mam, prapadyantey, tamstathaiva bhajamyaham*' (In whatever form people seek me, I appear to them in that form), meaning everyone is free to pray to God according to his imagination. Therefore, in India, theists, atheists, monotheists, polytheists, *sagun bhakts* (worshippers of God with a form), *nirgun bhakts* (devotees of a formless god), *atmavadis* (those who believe in oneness of the soul), *niyativadis* (fatalists) and *brahmavadis* (pantheists) etc. all have inclusion. *Nastiks* (atheists) and *lokayatvadis* (materialists) too are not considered outsiders.
12. Indian culture is *yagyamayee* (full of yajnas or sacrifices); the *bhava* (emotion) in a *yajna* is *idam na mam* (it is not mine). On the subject of wealth, the attitude of trusteeship



is considered the *bhava* (emotion) of *yajna*. In matters of wealth, it is the principle of trusteeship rather than individualism or Statism that is the characteristic of India.

13. Indian culture is *vishwavadi* (cosmopolitan). *Vishwavad* (universalism) is different from *antarashtriyavad* (internationalism/globalism).
14. Indian culture is *sanskarvadi* (sacramentalist). A sacramentalist society is a sovereign society. The bondage of formal systems frustrates a person. The main reason for Europe's reactionary response is the systematism (*vyavasthavad*) that has been imposed on it. The control over one's *sanskaras* (rites of passage/inherent qualities) has to be voluntary whereas a law has to be imposed. The basis for India's lack of state is its views on *sanskaras*.
15. India's culture is syncretistic (*samanvayvadi*). The union of the individual with society, the merger between materialism and spiritualism, the assimilation of the nation with the world, the synchronicity between disparate thoughts and sects, and its capacity to include and absorb all struggles is a special characteristic of Indian culture.

Deendayal Upadhyaya commonly described the Indian culture in his various articles and speeches in the above-mentioned fashion, but he also thought about India's weaknesses. Loneliness, obsolescence and the various maladies of inherent selfishness are making India hollow from inside therefore he was against the status quo in the name of cultural superiority. He writes:

"We have thought about our ancient culture, but we are not archaeologists. We do not want to become guards and sit over some archaeological museums. Our aim is not to protect culture, but to give it speed so that it rejuvenates and becomes competent...we will have to end various customs, carry out a lot of reforms....today if there are untouchability and



discrimination in every house, because of which people have stopped regarding humans as men and who are proving to be harmful to the unity of the nation, we must put a stop to them."

Deendayalji explained Integral Humanism at his historic speech in Bombay in very emotional words:

"On the basis of knowledge of the world and with all our traditions till date, we will build the kind of India which is even more splendid than the India of our ancestors, in which a man who is born, who while developing his individuality will be capable of not only being able to integrate with all mankind, but will also be met with creation to become from 'man to God' (*Nar se Narayan*). This is the eternal divine and it is the flowing form of our culture. This is our far-reaching philosophy for mankind around the world that is at crossroads today. God give us the strength to fulfil this task - this is my prayer."

### **Sequence of Development and Naming**

The journey for the conceptual development of 'Integral Humanism' begins with the notion of '*shuddhrashtravad*' (pure nationalism) accepted by the Rashtriya Swayamsevak Sangh. Independent India should be rebuilt on the basis of the Indian culture which is the Hindu culture; this is a political aspiration which was the result of the Indian thinking. It had also emerged out of the process of mixed nationalism and western philosophical thought that had been propounded by the Congress. It was this aspiration that led to the establishment of the Bharatiya Jana Sangh. Deendayal Upadhyaya was its ideologue and organiser.

In the first session of Bharatiya Jana Sangh in December 1952, Deendayal Upadhyaya had put forward a proposal on the theme of cultural revival. This proposal presents cultural nationalism. Upadhyaya ji presented the draft of the Bharatiya Jana Sangh's economic policy based on Indian culture for the first time on the occasion of the workers' camp organised at the





party's state conference at Uttar Pradesh in 1953. At Bharatiya Jana Sangh's convention that took place in 1958, jabs were made openly and commonly at socialism and capitalism. It was stated that both were foreign ideologies that led to the centralisation of power. Jana Sangh was a devotee of decentralisation and Indianness. Analysing this policy, Deendayal ji delivered a speech on March 19, 1952 at Gangaprasad Smarak Hall of Lucknow. Here while condemning western ideas, a presentation favouring 'decentralisation and the Economy' and Humanism was made. He used the word 'Humanism' for his ideology for the first time in this speech which was presented as a social and economic concept in retaliation against the mechanist ideology. After this, Deendayalji wrote a long essay on 'Socialism, Democracy or Humanism (*Samajvad, Loktantra athva Manavvaad*)' in January 2, 1961 issue of '*Panchjanya*'. Finally, from August 11 to 15, 1964, a document, 'Principle and Policy' (*Siddhant aur Niti*), was presented by Deendayalji at Bharatiya Jana Sangh's Gwalior Prashikshan Shivir. At the 1965 session held at Vijayawada it was formally accepted. From April 22-25, 1965 the Bombay unit of Bharatiya Jana Sangh, organised a series of lectures by Deendayalji in which he expounded his ideology in great detail. In February 1968, he was murdered; as a result, his stream of thought could not move forward.

**Naming:** This ideology which is known as 'Integral Humanism' (*Ekatma Manavvaad*) was also referred by several other titles by Deendayalji and his associates such as 'Integral Humanism' (*Ekatma Manavavaad*), 'Coordinated Humanism' (*Samanvit Manavvaad*), 'Ideal Man', 'Thoughts of a Complete Man', etc. Deendayalji also referred to it as *Shatpadivad* (Hexadecism). He referred to his essay, '*Siddhant aur Niti*' (Principle and Policy) as the representative of these thoughts. Therefore, Integral Humanism finally received recognition.

The custom of 'isms' also is an un-Indian practice. In the



Indian tradition, words like 'dharma' and '*darshan*' (philosophy) are commonly used, while propounding ideologies. There are references in Indian literature to the term '*Manav dharma*' (Mankind's duty) and not '*Manavvaad*' (Humanism). (Words like) '*Saankhya*' and '*Vaisheshik*' are commonly known as philosophy (*darshan*). In keeping with the times, Deendayalji gave the suffix 'ism' a place while giving his philosophy a name. In the political sphere then, only the western tradition of 'ism' was accorded recognition. People would ask 'what is your ism?'

In this sense, '*Manavvaad*' (Humanism) too is a western concept which was born against divine rule and materialism. In this context in his essay, '*Siddhant aur Niti*' (Principle and Policy), Deendayalji writes:

"Several ideologies have prevailed in the name of Humanism. But because their ideas are not animated by the concepts of Indian culture they are fundamentally materialistic. They were unable to give any philosophical analysis regarding man's moral qualities and behaviour. No harmony can be achieved in human relationships and the relationship between Mankind and the world by derecognising spirituality."

Synergy is central to Indian culture. Deendayal's philosophy is literally about synergy. But it is for mankind. Western response placed man against god and later explained Him in a mechanical way. Deendayalji wanted to present man not against god, not as mechanical, but as a self-contained and sensitive entity. It was because of this western context that he adopted the word '*vaad*' (ism). The terms '*ekatmata*' (integrity) as an essence of Manav (human) joined with '*vaad*' (ism) bestows them both with Indianness.

## **Life's Philosophy**

The philosophy of 'Integral Humanism' has made the individuality of man and the sum total of the inter-linkages of various communities the subject of its deliberation.



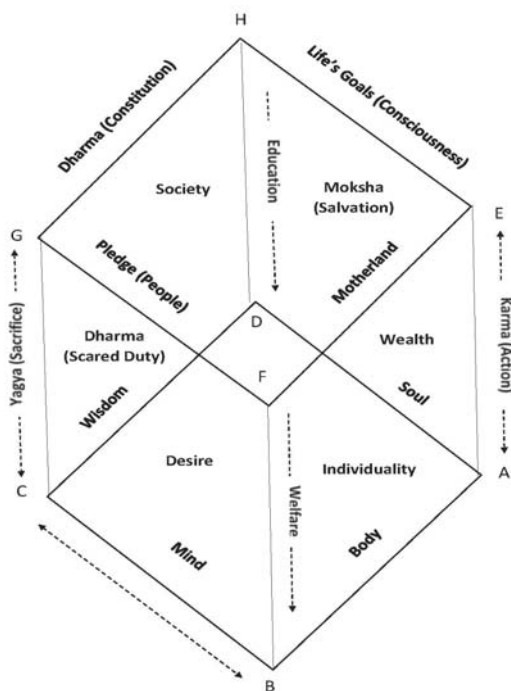
The conclusions that have been drawn about the outlook of life are as follows:

1. The individual and various social units are interlinked and continuous. Philosophies that view them as detached are incorrect.
2. The socialisation of the individual to mankind is a result of the process of development. Disregarding this developing consciousness gives rise to a spirit of accusation and rebellion.
3. The welfare of the individual and society are not mutually opposed, but in fact, complementary. The isolationist ideology regarding the individual and society has given rise to the psychology of conflict and competitiveness.
4. The psychology of mutual affiliation negates exploitation and oppression and gives rise to a lack of difference between *svarth* (selfishness) and *parmarth* (charity).
5. The development of consciousness from the individual to mankind is a human process which is cultural whereas attempts to join unattached entities to artificial systems give birth to systematism, which finally ends up getting translated as Statism (*Rajyavad*), and gains predominance. The process of mechanical affiliations hurt the spontaneous sensitivities of mankind.
6. Concentrated creation of life is the philosophy of man segment by segment, whereas the infinite circle is the philosophy of the Ideal Man.

Deendayalji presents a sketch of the relationship of the individual and society on the basis of their needs and capabilities, in which all their elements, all the processes that join the individual and society and society and the individual regarded as a result of their functional affiliation and are considered guides of the four proven goals of life (*chaturpurushartha*).



The cube drawn in the following sketch belongs to the profound and 'Ideal Man', who is also the *Virat Purush* (Universal Man). This cube the from six ordinary categories or classes which combine different equations. There is a single point linear thread which makes a subsidiary construction of the different categories of this cube. In the following pages sketches of these equations have been discussed.





## **The Relationship between the Individual and Society and the Integral Essence of the Four Goals of Life (Chaturpurusharth)**

Relationship between the individual and society: There are four pillars that join the individual and society. (1) *Shiksha* (Education), (2) *Karma* (Action), (3) *Yogkshem* (Welfare) and (4) *Yajna* (Sacrifice).

### a.1) **Shiksha (Education):**

Education is a social action (The thread of this pillar moves from society to the individual). Family is a miniature form of society. Every family is an educational institution. It has been said in our country that the mother is the first teacher-'*Mata Pratham Guruh*'.

#### **Conclusions:**

- Education is every man's birthright and the primary duty of any community, which calls itself a society, is to educate its offspring and imbue him with *sanskars* (inherent cultural qualities) to make him competent.
- The Ashram system should be followed. We want a system which is ethnic and has fatherhood which is organised and motherhood which is competent.

### a2. **Karma (Action):**

*Karma* is an individual deed (the thread of this pillar moves from the individual to society) which the individual renders back on society the education which it has conferred upon him.

#### **Conclusions:**

- *Karma* (action) is the duty of every individual and finding the opportunity to enact *karma* is his right.
- The social system should be such that it inspires the individual to carry out his *karma* and the individual has the *sanskar* (inherent cultural quality), which generates a sense of responsibility in him towards society.



a3. **Yogkshem (Welfare):**

*Yogkshem* is the fruit of action (the thread of this pillar moves from society to the individual), which society gives to the individual as a reward for his *karma* (action).

**Conclusions:**

- The fruit of action not only includes perseverance but all welfare. The reward for *karma* cannot be wealth alone. For instance, there cannot be an economic price for protecting life (*jeevan raksha*) or giving knowledge (*vidya daan*). There are three meanings of *Yogkshem* (welfare): (1) Honour and respect. (2) Fulfilling material needs and (3) Protection.
- When the balance between *karma* and its fruits (*karma phal*) is disturbed, it gives rise to tension in the relationship between the Individual and Society, therefore a balance is maintained when the individual is inspired to perform *nishkam karma* (action without expecting a reward) and society is inspired to shoulder (the burden of) welfare.

a.4) **Yajna (sacrifice):**

*Yajna* is the social *karma* performed by a person (the thread of this pillar moves from the individual to society). Acceptance of the sacrificial fire (*yajna shesh*) is the duty (*dharma*) of the individual.

**Conclusions:**

- Whatever is received as the fruits of *karma*, a portion of it should be saved for the welfare of society and the coming generations.
- When a man consumes after he pays what he owes (tax) to society then that consumption is *dharmayukta* (in accordance with the law). It is the consumption of the *yajna shesh* (sacrificial remains). Tax evasion is *adharma* (immoral).

**(b) Chaturpurusharth Siddhi (Achievement of the four goals of life):**



If the balance between education, action, welfare and sacrifice is disturbed then the wealth of society gets distorted. Distorted wealth harms the categories of the four goals of life as a result society cannot be tranquil and falls prey to conflicts and frustrations.

**b.1) *Dharma:***

(*Buddhi* (wisdom), *yajna* (sacrifice), *Samvidhan* (constitution), *Shiksha* (education)). For the attainment of the goals of life according to *dharma*, society should legislate and organise an excellent system of education. The individual should be both wise and capable performing sacrifices (*yagyakarmi*). Unorganised education, legislations that are accused, ignorant individuals and tax evaders distort the life goals of *dharma* (*dharma purusharth*). The life goals of *dharma* are fundamental. If they deteriorate, then the deterioration of everything else is a certainty. Therefore, Deendayalji insists on the formulation of the quality of education and culturalism. He does not believe that the state and systems are the fundamental ruling authorities of society.

**b.2) *Arth (Wealth):***

*Shareer* (body), *yogakshem* (welfare), *desh* (country), *karma* (action) to attain the wisdom of the life goals of wealth (*arth purusharth*), a balance *karma* (action) and *karmaphal* (fruits of *karma*) is needed. Action prone individuals and harmony between the land and its people is required. The balance between *karma* (action) and *karma phal* (the rewards of action) and the regulator of its systems is *dharma* (duty) or the *dharmarajya* (ideal state). The fundamental goals of *dharma* cannot be attained without obtaining this goal.

**b.3) *Kaam (Desire/Attachment):***

*Man* (mind), *yajna* (sacrifice), *jan* (people), *yogkshem*



(welfare), knowledge of *kaam purusharth* (goals of attachment) can be achieved through a balance between sacrifice and welfare and the creation of a cultured mind. Sacrifice and welfare are successive representatives of duty and wealth. Only meaningful action based on *dharma* brings happiness. The goal of attachment does not remain if duty and wealth are disregarded. It becomes a distortion.

**b.4) Moksha (salvation/liberty)**

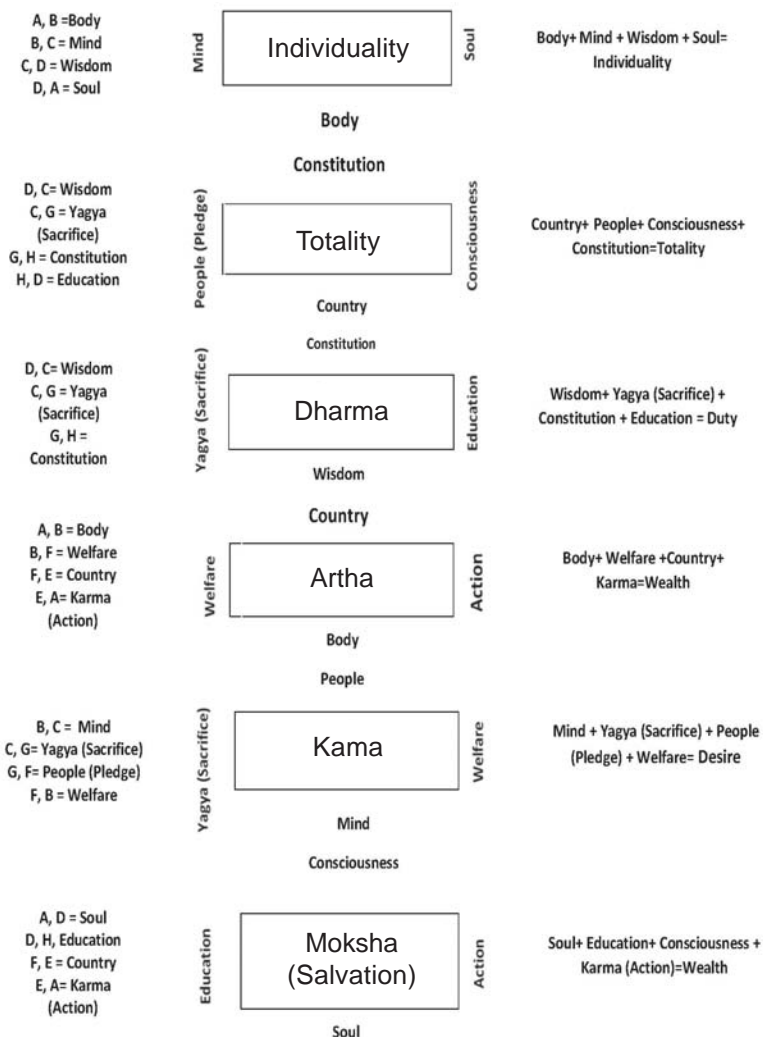
*chiti* (consciousness), *karma* (action), *shiksha* (education), *atma* (soul): The knowledge for *moksha purusharth* (goal for *moksha*) takes place through a balance between *karma* (action) and education, an audience with one's *atma* (soul) and the awakening of *chiti* (consciousness). The *moksha purusharth* like the remaining three *purusharths* is not individual but is the goal for the social man. It is only with the knowledge of the *dharma*, *arth* and *kaam purusharths* that *moksha* can be attained.

**c) Virat Darshan (Universal Philosophy):**

The assembled thoughts of all four *purusharthas* (life's goals) form the destiny of the ideal man. This sketch drawn by Upadhyayaji is an introduction to his philosophy, which believes that the individual and society are indivisible. It defines their relationship and deliberates upon their overall state of happiness and the entire spectrum of their goals. The basis of western philosophy is mainly material science, while the basis of Deendayalji's philosophy is based on political science, psychology and theology. These ideals and assembled concepts of mankind have been propounded by him in this universal philosophy.







## Equation of Vyashti, Samasti and Purusharth



### 3. ECONOMIC VISION

Pt. Deendayal Upadhyaya wrote a book titled '*Bharatiya Arthaniti: Vikas ki Ek Disha*' to explain his economic vision. While analysing the economic policy, he attempted to explain the economic dimension of his Integral Humanism. The idea of removing the impact and paucity of finance from society and arranging it adequately has been called '*Arthayam*' (economic dimension).

#### **Economics and its Philosophy in Indian Culture**

*Dharma* has been considered as one of the basic *Purusharths* (object of human pursuit) in Indian culture. Chanakya has called it as "*Sukhasya Moolam Dharmah, dharmasya moolamarthah*" (*Dharma* can sustain without wealth).

Lack of money turns a man into a thief. Indian thinkers do not consider thievery done during the period of deprivation as a crime. Instead, they called it '*Aapad Dharma*'. According to Deendayal Ji:

"He (Sage Vishvamitra) broke many rules of *Dharma*. In the light of '*Aapad dharma*', the Indian thinkers have considered his behaviour as right. If the paucity of money continues then '*Aapad Dharma*' will become *dharma*. If this paucity becomes all-embracing or touches a majority then the masses will steal from each other to fulfil their '*Aapad Dharma*'.

It means a scarcity of money in the society or scarcity-based system converts '*Adharma*' into *dharma*. Similarly, the influence of money also destroys *dharma*.

"...When money leads to obsession in itself or with assets obtained through it and in luxury gained by it then it is called the influence of money. "*Sarve Gunah Kanchanmashrayanti*".... in a society, when everybody becomes money-minded then more and more money will be required for every work. This



influence of money will create a shortage of funds in everyone's life."

That is why Deendayalji propounds that the parametre of society should be framed in a manner that every commodity cannot be bought by money. ...determining the price of everything by money will result in failure to protect weak in society. A weak person will use the mind for earning money through cunning ways amounting to bribery. It is impossible to evaluate the price of labour in terms of money...Because of the close relationship between labour and remuneration in economics, determining entire and universally acceptable theory is neither simple nor desirable. Rather in reality evaluation of both is done on different parameters. The glory of labour does not reside in money earned by it, but it dwells in the essence of dharma. Similarly, remuneration given to a person is not pay off of his labour rather is the stipulation of his 'Yogkshem'."

Deendayalji advocates the sociology and psychology, which instead of greediness describe work satisfaction as the inspiration for labour. He opposes the economics, which neglects the social and psychological aspects of human life.

"... we cannot consider unbound and spanless competition as a regulator of human life not providing security...this concept formulates the idea of 'survival of the fittest'. We have never acknowledged this justice in the eyes of Dharma. Few restrictions are much required on certain liberties of man. Uncontrolled liberty is just a matter of imagination. This is also true that as much as this control will be outward, it will be more agonising for man. Education and *samskar*, philosophy and idealism teach man self-control in his behaviour."

Society cannot be left in the hands of a self-controlled economy. The economic circle is required to be planned in correspondence with sociology and *Dharmashastras*. That is why Deendayalji says: "Continuously moving economy according to its own pace is impossible. For boosting its speed



and for smooth work process even after some hindrances, apart from money, it will be important to find some other sources of inspiration in the life of society and man. Political expectations of the nation, aspiration of a human being for earning social prestige, love of family and other inspirations are helpful in making and sustaining the expected economic system."

Deendayalji believes uncontrolled consumption the basis of consumerism, competitiveness and class struggle. He says, "The West continued its old concept of over-consumption and never realised the need of change in it. The fact is that the principle of over-consumption is the main reason for all distress and hardships in human's life. Fulfilment of the desire of consumption leads to enhancement in the desire. The class struggle on which entire communism is based has originated because of the tendency of consumption. When the Indian view rejects class struggle, it means it has controlled consumption and has idealised the concept of minimum consumption. While purifying the uncivilised emotions of human beings, creating instinct of maximum production, equal distribution and controlled consumption are defined as cultural work in the economic field. It has a balance of all three."

Communism and capitalism, and capitalist ideologies consign sociology, humanity and jurisprudence to economics. The instinct of industrialisation of economics has nurtured the centralisation of financial authority. This has caused the mechanisation of human life. Deendayalji favours mutual coordination of *Dahrmashastra*, economics and sociology. He assumes this balance as cultural work and coherent to this point of view and stands as a supporter for the establishment of 'Arthayam'.

### **Question of Ownership**

Who is the owner of wealth? This has been the most accustomed question of civilised society since time immemorial. After considering 'wealth' as the regulator of social circle, the



significance of this question becomes more prominent. Difference between the ideology of individualism and socialism has provided a new dimension to this aspect-ownership of human being over property or ownership of society over wealth? For ownership over the property, Deendayalji considers the conflict of human being and society wrong. So, he does not answer this question directly.

Every individual is representative of society. So, he is the trustee of a part of society's wealth. Deendayalji rejects the idea of depriving human being of wealth. A person is himself part of society and thus he is considered as the inheritance of the society. So, society has unfailing lordship over wealth, but he is not ready to consider 'state' as the only representative of society. This is the reason that in the name of social ownership on personal wealth, he equally disagrees with the concept of centralisation of wealth in the state. According to Deendayalji, making common man slave or labour of capitalist or state organisation is all about dishonouring humanity. Deendayalji neither accepts unrestrained control of person on wealth nor exorbitant state control over it. He is against the centralisation of ownership. So, he favours decentralised state as well as decentralised economic system.

Deendayalji accepts state control for regulation and economic planning of personal property. He considers nationalisation as a desirable concept at the place where there is a threat of centralisation of assets in a few hands. The way capitalist and socialist present the concept of ownership, Deendayalji considers their point of view as an indication of piecemeal approach. According to Deendayalji, instead of ownership of property, issues related to centralisation and the concept of consumption are more prominent.

The concept of 'trusteeship' considers every individual a responsible agent of society. Creation of such a society is valid and logical from the humane point of view in which sense of



responsibility is not diluted and it is observed as the intrinsic nature of social ambience. Control of state on mischievous activities of people and revolt of people against the immoral activity of the state is an indication of a society without *samsakar*. 'Control' and 'revolt' are weapons of constraint. Occasional implementation of these weapons can be considered logical but unrestrained control and revolt cannot be considered reasonable. Content and happiness of humanity are ingrained in partnership of individual and whole. So, collective ownership over wealth is ingrained in Deendayalji's Integral Humanism.

### **Economic Democracy**

According to Deendayalji, democracy is not the only dimension of political life. He believes that as 'vote to everyone' is a criterion for political democracy 'work to everyone' is a parametre for economic democracy. While explaining the right of work to everyone Deendayalji states that firstly work should provide them bread and butter and secondly every person should have right and freedom to select the respective work. If in return of work, he does not get lawful part of national income then his work will be counted in the category of forced labour. Considering this, minimum salary, lawful distribution and arrangement of social security become prominent factors. Deendayalji further states:

"As forced labour is no work in our eyes, similarly if a person is not able to do required production after being involved in work is not work. Underemployment is also a kind of unemployment."

Deendayalji considers the economy as undemocratic which hits the individual's independence of production and creativity. The labourer or worker, who does not own his production, actually sells his independence. Economic and political freedom are interdependent with each other. Political democracy cannot run without economic democracy. The one who is free from the prospect of finance will be able to express his opinion freely



from the prospect of politics. '*Arthasya Purusho Dasa*' (man becomes the slave of money)."

Capitalist industrialisation has vastly assaulted a man's liberty to produce. That is why Deendayal ji wants regularisation of industrialisation in a manner that they do not finish the independent small scale and cottage industries. "Today when we discuss universal development, then we move ahead while accepting the concept and necessity of conservation. Large scale industries should provide this protection to smaller ones." Deendayalji feels that copying Western industrialisation has brought traditional production of India on the back foot and has encouraged intermediaries to step forward." We have blindly followed the Western technology. As a result, our industries are failing to achieve intrinsic development. These are not important and interdependent part of our economic system, rather they have been foisted from above....development of these sectors has occurred because of copying the foreigners or foreign associates and agents of national traders. This is the reason that among Indian industrialists all traders have come from bookies and brokers. The craftsmen working in industries and handicraft sector have not met the required development."

The industrialisation that neglects the handicraft sector and craftsmen is undemocratic. Deendayalji considers the private as well as public sector dispute of capitalism and communism wrong. Both these have killed the self-employed sector. Development of the self-employed sector is very much required for economic democracy. For this decentralised economic system is required.

"...As the institution of power and authority is established by the decentralising political power of people, the establishment and management of the economic system should be done by decentralising economic power among people. In a political democracy, man gets full freedom to express his creative ability. Similarly, in economic democracy man should get the liberty of



expressing his abilities in every condition....As in politics dictatorship wrecks the creative ability of man, rampant industrialisation tramples the creative ability of a man in the economic system. ...So like a dictatorship, such industrialisation is also a taboo."

While clarifying the limits of machine-based industrialisation, Deendayalji presents an equation - if the concept of "work to all" would be accepted then the path to equal distribution becomes clearer and we will easily move towards decentralisation. It is not appropriate to move forward while considering industrialisation as the main objective. In the mathematical point of view, this concept can be presented like this-  $P \times K \times M = S$

Here P represents public, K represents condition and arrangement of Karma, M stands for machine and S stands for society. K and M are to be determined in ratio with S and P. But when industrialisation becomes the main objective then M controls everything. In the ratio of M retrenchment of public occurs. In the ratio of 'M' 'S' is also obligate to pursuit overproduction of machines. This tendency is highly unacceptable. Any economic system which does retrenchment of the public is undemocratic in nature. Also, the economic system which controls 'S' is termed as a dictatorship. So, regularisation of 'K' and 'M' should be done in control of 'P' and 'S'. This kind of economic system can be termed as the democratic and humanitarian economic system.

## **Decentralised Economic System**

For the decentralised economic system, a decentralised political system is required. For this Deendayalji advocates the concept of self-reliant village Panchayat and districts. He states that villages and districts should be the base of our economic system. Economic planning focusing on uprooting villages will finally uproot the nation. The uneven development of cities and villages will prove to be detrimental to our national integrity.





Because of the centralisation of resources and power, we cannot come out safe from capitalism and its reactionary vicious cycle. So, for the establishment of economic democracy decentralised economic system is only a viable option in the Indian situation. Hence, Deendayalji states:

"...decentralised economic system is required. More emphasis should be put on self-help sectors. As much as this sector will grow man would progress more. Also, the process of human development will be boosted up and one man would be able to understand and acknowledge others. Providing work to man after considering his individual requirement and his capability can develop and enhance his qualities. Only India can provide such decentralised economic system to the world. It is hard to restore those institutions which have already been trapped in a vicious cycle of industrialisation and centralisation. So, countries of the third world should adopt the centralised economic village system of rural oriented small scale industries."

"Decentralisation solves the problems which are created by over-centralisation. Capitalism arises due to centralisation. How will money get collected when people will not get the privilege of production on large-scale? Along with the enhancement in the self-reliant nature of villages, people will get inspiration and it will finally cause enhancement in the quality and production of goods. As compared to high-quality products manufactured by the cottage industry of old times, today's machines fail to provide such incomparable quality. Handicraft and cottage cover large sectors in the cottage industry which are not covered in the machine-based industry. Likewise, with the help of Village Panchayats and other units, democracy gets boosted in political democracy. In economic democracy, democracy should ascend from rural and cottage industry, and also from agriculture production centres, which are organised on the concept of decentralisation. Communism is a part of the centralised economic system. So, while the roots of our economic system



are deep inside the earth, the roots of communism are in the sky."

According to Deendayalji, totally disallowing the big industries is not the aim of decentralisation. He wants that the big industries should depend upon the small industries:

"Manufactured products should be produced by big industries and consumer products should be manufactured by smaller ones....secondly, products used in consumer goods should be manufactured separately on a smaller scale. After that, they should be collected together in one big factory for manufacturing final product. We all know that Switzerland is famous for watches in the world. If we talk about its manufacturing technique then all parts of the watch are manufactured separately on a smaller scale and finally, all these separately manufactured parts are brought together in one large factory for producing the final product. Similarly, heavy products like cars are also manufactured in the same manner. With this prospect, a considerable amount of work has been done in Japan. Here around 77%, 70% and 62% of products used in motors are manufactured by smaller industries for producing heavy products like trains, ships and cars respectively...If above mentioned two classes of industries would be established then competition in industry would automatically become limited."

Deendayalji disagrees with the aspect that smaller enterprises are not economical. Our history has clearly recorded this fact that though textile production was used to be done on a large scale in Britain, but still after reaching there, Indian clothes were sold on lower prices. Japanese products which easily replace other products in cheap markets are manufactured in homes. If difficulties of small scale industries are removed and amenities being provided to big industries because of other special reasons are stopped, then there will be no hurdle for small scale industries to flourish. We are already familiar with this fact that during 1930-37 small cars had knocked down the trains in competition.



If that time ruling class supported and the war would not have happened to prop up the railway industry then it would have become difficult for them to survive."

The thinking that big industries are economical is wrong. While formulating this Deendayalji states - "Shri M.M Mehta has vividly explained big industries in his book- '*Structure of Indian Industries*'. He reached the following conclusions:

1. Big industries are not economical because of healthy competition rather they suppress competition and flourish because of inappropriate trading activities.
2. For their own interest, big industries do not succeed in convincing other sectors because of their efficiency. Rather they succeed because of their economic and financial ability.
3. Big industries mostly exploit labourers, charge high prices and suppress scientific modifications for their own profit.
4. Once they get established their domination on the market, the inspiration for their industrial ability gets extinct.
5. Mostly big industries flourish not because of development rather they progress because of financial and administrative consolidation.
6. These industries did not move ahead in the time of depression when they could have shown their official competency and financial ability. Rather they moved on intensely in the period when there is the vast opportunity of more earning through securities and stocks.
7. This sector is so vast that it cannot be managed from the prospect of finance.

We know that these big industries easily get the facilities of banks, rails, bookies and others. On the other hand, since small scale industries are not properly organised they fail to get raw materials as well as in arranging a proper chain for selling processed goods. Once they succeed in completing this chain,



then it will become tough for big industries to compete with them. The ruling class must help small scale industries in their endeavour to complete this chain."

Deendayalji is also much hopeful regarding infinite possibilities underlying in these small scale industries. He says that the sector of small scale industries which have once become limited is now expanding. Those small products are now being manufactured perfectly on a good financial basis, regarding which at a certain point of time, we could not think of producing them on a smaller level. Recently, news from China regarding the production of steel on a smaller scale has boosted the possibilities for the development of small scale industries.

Small scale and cottage industries will be the spinal cord of the economic system. But still while considering the modern production management and human needs, large scale industries cannot be disregarded. So, Deendayalji accepts the necessity of large scale industries. But for preventing the centralisation of economic authority he gives two suggestions:

1. Regularisation by administration
2. Mechanism of workers' participation in ownership

In this regard, Deendayalji considers the tough attitude towards orthodox explanations of private and public industries impractical.

Deendayalji considers decentralisation as the central issue of the economic system. He states that only with the help of decentralisation we can achieve social justice, swadeshi and self-reliance. He assumes that in the present situation only two words can explain the change in direction of our economic system- 'decentralisation' and 'swadeshi'.

## **Economic-culture**

In man's life, production, distribution and consumption are the three processes which define the economic life. Uncontrolled consumption causes disparity and plunders in distribution. Also,



every aspect of production gets negatively affected. This is an uncultured economic life. The main threads of Deendayalji's economic culture are-maximum production, equal distribution and controlled consumption.

He outlines three points for determining the principles of production:

1. Adequate production for fulfilling the necessity of consumption and expected saving is called '*Aparmaatrik*' (maximum quantitative) production. This is the principle of production.
2. The production which has to search market and create the desire in man for sale creates an imbalance in social practice. Big industries and consumerism, both are intensely interdependent.
3. Natural resources have a limit. That should not be exploited beyond a limit. "There is equilibrium in nature....with the help of its own process nature compensates the loss. ...man is destroying it with such a speed that neither nature is able to compensate the loss nor is it able to as maintain a balance. Man still lacks the knowledge regarding natural processes and complete results of natural processes". So, the production which violates the principles of natural resources is unacceptable.

Deendayalji states three points regarding regularisation of equality in distribution:

1. Distribution should be done in such a way that basic five requirements of food, cloth, house, education and medicine are fulfilled.
2. The ratio of maximum and minimum income should not be disturbed.
3. Distributive bodies should be in balance with the manufacturer and consumer. Extra price should not exploit consumer and there should be the lawful distribution of extra



price between manufacturer and distributor.

Deendayalji's concepts regarding consumption are as follows:

1. Controlled consumption means adequate consumption as per the requirements of a healthy body. Consumption done with the intention of greediness is harmful from the context of health and culture both.
2. "Uncontrolled consumption is the reason for an unequal distribution. Controlled consumption and a simple life are the life of the Indian economy....production does not control consumption, consumption controls production".
3. Economic scarcity and influence both make the consumption controlled. So, the economic system should fulfil the 'Arthaayam' (economic dimension) of life.
4. Scarcity of inner, intellectual and mental happiness of man also imparts imbalance in his physical consumption. When a man tries to fulfil all his desires with the help of physical consumption then he gets stuck in the vicious cycle of consumerism. So, proper education and *samskar* are required for following controlled consumption. Cultural happiness controls the process of consumption.

In this way, Deendayalji formulates that production, consumption and distribution are not just virtual economic activities. They have different social and cultural aspects. Production, distribution and consumption-ignoring these aspects will consume man with disparity, exploitation and insensitivity. So, not only we have to regulate economic planning but also develop an economic culture so that we can prevent economic distortion and nurture the concept of positive 'Arthaayam' ○



## 4. SOCIAL HARMONY

Social harmony is defined as a process of valuing, expressing and promoting love, trust, admiration, peace, harmony, respect, generosity and equity upon other people in any particular society regardless of their national origin, weight, marital status, ethnicity, colour, gender, race, age and occupation, etc.

For example, when we watch any movie or play or read any book, we mentally feel identical with the discussed or referred matter. The incidents and contexts, shown in the movie or the play, mentally stir us. An individual has many forms of emotions, like attachment, bitterness, love, compassion, mercy, anger, wreath, adornment, etc. The individual feels identical to that underplot, which expresses all these emotions. For sometimes the underplot with which the individual relates seems like part of one's own life. Considering this we can say that homogeneity is a mental emotion and it is worldwide. This is not an element. This is a mental and emotional topic.

When we prefix 'social' with the word 'harmony' it has a distinct meaning. Social harmony means we all the people living in a society are equal and all should be treated equally. No one should be treated inferior or superior. This view of human equality is very old in our culture and the country. This feeling has been expressed thus in the 10th Mandal of the *Rigveda*:

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम्।  
देवा भागं यथा पूर्वे संजनाना उपासते।  
समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम्।  
समानं मन्त्रममि मन्त्रये वः समानेन वो हविषा जुहोमि  
समानी आकूतिः समाना हृदयानि वाः।  
समानमस्तु वो मनो यथावः सुसहाति।

(May you move in harmony, speak in one voice; let your



minds be in agreement; just as the ancient gods shared their portion of the sacrifice. May our purpose be the same; may we all be of one mind. In order for such unity to form I offer a common prayer. May our intentions and aspirations be alike so that a common objective unifies us all.)

- 1 In other words, we should move together with one idea. We should maintain a cordial and healthy dialogue with each other. We should accomplish knowledge while uniting our soul. Like people of ancient time who used to gain knowledge while maintaining a single unified opinion and prayed god in splendid nature. We should also do our duty by making one unified opinion.
- 2 Prayers of all of us should be equal. People should meet each other without any discrimination. Our soul and mind should be equal. I am providing you with an enigmatic mantra and I am making you cultured by providing equal 'havi'.
- 3 Your determination should be the same. Your heart should be the same. Your soul should be the same so that your work is totally organised.

This is an ancient mantra of harmonious conduct. Gautam Buddha has explained it in the following words:

यथा अहं तथा एते यथा एते तथा अहं।

अत्तानं ( आत्मानं ) उपमं कृत्वा ( कृत्वा ) न हनेय्यं न घातये॥

I am like you and you are like me. So, we should not kill anyone and also should not hurt anyone. We also get happiness by providing happiness to others, and when we hurt others we also face bad phase and pain in our life. Gautam Buddha has extensively described this concept in '*Dhammapad*'.

In *Bhagavad Geeta*, Shri Krishna presents harmony in the following manner:





सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः॥ अध्याय 6-29॥

There is a soul in all spirits and all spirits are settled down in the soul. One who has attained the instinct of yoga, see the whole world with equality.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥

One who sees god (which means me) everywhere and feels that the whole world is inside me, never get defeated. I also cannot be annihilated.

In spite of this philosophy for a harmonious society, Hindu society has been created on the basis of four Varnas. The society was divided among Brahmins, Kshatriyas, Vaishyas and Shudras. In the ancient period, these divisions might have been on qualities and profession. But later on, these Varnas were decided according to birth. This Varna system gave birth to thousands of castes in society. The concept of caste system got connected to business and people started acquiring business by their birth. The restriction that every person should follow his caste-based business was imposed. Gradually, every caste developed into an autonomous society. Laws related to the caste system were also formed. Marriage between two different castes became unacceptable. Every caste started looking after the interest and welfare of its own members. Gradually, the whole Hindu society became the collection of many castes. People started getting identified by their caste. In social life, an individual started getting identified by the caste in which one took birth. Rights and social respect were graded in society. Brahmins got the highest position and Shudras got the lowest position in society.

This caste system gave birth to untouchability. Individuals from Shudra Varna became untouchable by birth. This concept



of dividing society in various caste systems resulted in the concept of purity and impurity by birth. By birth, an individual can be fair, black, intellectual or fool but one cannot be untouchable. Untouchables were forced to get settled down outside the village and were outcasted by every social behaviour. How should they live, how should they construct their house, how should they dress up, what should they eat, all these things were limited by the upper classes of the society. They were kept restricted from getting education. Instead of being part of the Hindu society, they were restricted from getting inside temples. They were also restricted from reading Hindu religious books. According to Mahatma Gandhi, untouchability is a stigma on Hindu dharma. According to Babasaheb Dr BR Ambedkar, untouchability is a stigma on the body and soul of untouchables.

Hindu society became disintegrated because of caste discrimination and untouchability. Society means people living a mutual and interdependent life. Castes coming under Hindu society do not create an identical social sentiment in all the Hindus. The society got scattered and as a result, became weak. Because of this, society lagged behind in comparison to another organised society. There are many reasons for our prolonged bondage. Among all those reasons caste-based division is one of the major reasons.

In the Medieval period, saints and sages tried to free the society from the bondage of caste-based discrimination. Kabir, Sant Ravidas, Sant Pipa, Sant Gyaneshwar, Sant Tukaram, Chaitanya Mahaprabhu and others tried their best to restore harmony in the society. Sant Ravidas says:

जाति-जाति में जाति है।  
जो केतन के पात।  
रैदास मनुष न जुड सके  
जब तक जाति न पात॥



Sant Kabir says:

जाति ने पूछो साधु की पूछ लीजिए ग्यान।  
मोल करो तरो तलवार का पडा रहन दो म्यान॥

Similarly, saints and poets of Maharashtra have also prohibited caste discrimination, untouch ability and racial discrimination. Sages of the medieval period have tried to establish the spiritual homogeneity saying that while praying god no one is superior or inferior, concepts of caste and race are disproportionate and everyone is equal in the eyes of God. This is also called the democracy of the spiritual world where rather than caste in which he is born; worth of human being is decided on the basis of humanitarian values. This was a kind of non-violent spiritual revolution.

Spiritual harmony was restored in society because of this spiritual revolution, but it failed to generate social harmony. People accepted that everyone is equal in god's eye but the concept of superior and inferior remained the same in the context of social values. In the context of social harmony, Mahatma Jyotiba Phule played a key role in bringing a fundamental change in society. He put forward the idea of social harmony and for it he suggested the concept of the equal right to all castes and races for acquiring knowledge. He said:

ना विद्या मति गई,  
विना मति नीति गई,  
विना नीति गति गई,  
विना गति वित्त गया,  
विना वित्त शूद्र धंस गए,  
इतने अनर्थ एक अविद्या के कारण हुए।

For social harmony, Mahatma Phule suggested the following points:

- Fundamental right for education to all



- Reservation for weak constituents
- Participation for all in the national work
- Equal opportunity for participation.
- Denial of religious books that support social inequality

Explaining social harmony Mahatma Phule says: "God has created all of us. We all should remember Him. We should lawfully enjoy the creations of God. We should not fight against others. There should not be discrimination among people. While following the concept of truth we should focus on creating a state, based on dharma and righteousness."

Today, Mahatma Phule is addressed as the 'first social revolutionary'. He was not an artificial social reformer. He said for social harmony we should practice what we preach. He himself displayed it in practice. He opened his well for the so-called untouchables. He opened schools for the girls of so-called untouchable sections. He trained his wife Savitri Bai Phule to educate those untouchable girls. He had equal affection for all people of the society and because of that, he was honoured with the title of Mahatma.

Rajshri Sahu ji Maharaj took forward the work of Phule. He was the first king of India who, in 1902, reserved 50% jobs for other than Brahmans. For promoting education, he opened hostels for 20 castes of the society, which included untouchables also. He also enacted laws for making primary education compulsory. He helped one Gangaram Kamble to open a hotel in Kohlapur and himself went there to have tea. He used to say that it is surely our duty to look after the welfare of the caste to which we belong, but we should think that there is a larger world beyond our caste and we should have concern for that too. We should have pride in our caste in a decent manner and that pride should nurture national cause. It should not harm the country.

Contribution of Babasaheb Bhirmrao Ambedkar in the field



of social harmony is eugenic. He said, "Philosophy of my life is embraced in three words-freedom, equivalence and brotherhood. I have not borrowed this philosophy of life from the French revolution. Roots of my Philosophy are in dharma. I have attained these from the teaching of Mahatma Buddha. Freedom has the highest place in the vital philosophy of my life. But restricted freedom is an antidote for harmony in society. In my philosophy of life, the place of harmony is above freedom. But full homogeneity is not intended into it because indecent homogeneity restricts the existence of freedom. Because of the intrusion of freedom and homogeneity, there is a vacant place for controls. But the place for the law is very limited because brotherhood can protect freedom and harmony. Co-existence is another name of brotherhood. And brotherhood or humanity is another name of dharma. Cooperation or dharma is pure, so every person should follow it."

For eradicating social discrimination, Babasaheb Dr Ambedkar fought three types of struggles:

1. Social
2. Political
3. Religious

His struggle on all the three fronts has been discussed above. He does not use the word '*samarasata*' (harmony) but '*sahbhav*' (cooperation). Both words do not have any difference. This struggle is focused on the re-creation of the society. Harmony was restored in the spiritual field through saints. But for harmony at the social level, every person should have the feeling of harmony and freedom. For harmony in the society, he carried out Mahad Chavdar pond and Kalaram temple *satyagrah*. The human being is the only worth section of society and he has the non-transferable right by birth. Such right includes the right to harmony and freedom as well as the right to seek truth for him. He had the strong opinion that no artificial restriction and law



created by custom or religious books can restrict such rights of an individual.

Social harmony and social freedom cannot come and stay intact for long without social brotherhood. Laws of the Constitution guarantee such rights but no law can guarantee the behaviour of every individual based on harmony and freedom. This is a constitutive limitation of law. Therefore, global brotherhood is required. Restoring brotherhood is being done by the Rashtriya Swayamsevak Sangh (RSS). Dr. KB Hedgewar, the RSS founder, started this and Shri Guruji and Shri Balasahab Deoras further consolidated it. Pandit Deendayal Upadhyaya put forward a global philosophy of brotherhood through integral humanism. The Sangh has put forward a sentimental issue before all. It says that Bharat is our motherland and she provides us with everything, which we want. We all are her children. So, we all are brothers and sisters. No one is superior or inferior among us. No one is higher or smaller among us. Since we all are the children of one mother, we all are the same. Since we all are children of one mother, we all are identical by birth. We all should serve society while considering it our 'aaradhya'. We should share each other's sorrows and happiness. The feeling of friendship and compassion should be everywhere.

Harmony is the mantra of this age. All countries in the world that have grown very fast have social unity in their roots. There has been racial discrimination in the US between white and black people. They are divergent people. People are easily differentiated by their colour. In India, there is no such racial discrimination. America has been trying to remove racial discrimination for the last one hundred and fifty years. It was because of these efforts, Barack Obama, who does not belong to the fair community of America, became President of the USA. America has put into effect the concept of participation in all sections of society. There is equal opportunity for every individual. Every society should follow the concept of equal



participation. The judges in the US also explain the Constitution in the changed scenario. There is racial unity in England, France, Germany and Italy, but there is a religious disparity in these countries also. But this disparity does not disturb their social unity. The whole nation stands firm with unity. National aim of every individual is the same.

When society gets divided into different parts, all divided parts have different standards and social goals. There lacks national unity. In India, we all need to stand like a single united firm nation. For one national goal and one national ideal, there can be no alternative to social brotherhood and harmony if Bharat has to stand as one nation. For achieving this, we have to remove all the hurdles by non-violent methods. The path of mental change is long. But this path gives a definite result. Hence, this path is also considered as the nearest path, we all have to follow it.

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## 5. OUR SCHOOL OF THOUGHT

- After achieving the political Independence in 1947, the countrymen got the opportunity to take up national-reconstruction task on large scale.
- Since the Rashtriya Swayamsevak Sangh was formed on Vijayadashami Day in 1925 at Nagpur, the swayamsevaks decided to start the work of man-making in different spheres of life. Staying away from politics, the swayamsevaks build the inner core of patriotism. This process accelerated during the 1950s and gradually the swayamsevaks started creating autonomous organisations in different walks of national life. Today such organisations are working in all segments and the task of national reconstruction is going on effectively.
- The Sangh is today the world's largest voluntary organisation. It continued to grow even in the face of every opposition. Earlier the Sangh used to be an eyesore for the Britishers, later the Congress banned it because it (Congress) had accepted Partition of the country on the basis of the religion of which the Sangh was in strong opposition.
- The Sangh considers itself the organisation of the entire society. It is not the supporter or opponent of any particular religion, caste, language, region, area or party. India should be rebuilt on the basis of its age-old cultural values is the core spirit that drives the swayamsevaks in all fields of social life. All the Sangh-inspired organisations are autonomous and they are not the wings of any political party.
- Dr. Syama Prasad Mookerjee formed the Jana Sangh after discussing the idea with the second RSS Sarsanghachalak Shri Guruji (MS Golwalkar). Shri Guruji provided Dr Mookerjee with some experienced Sangh *karyakartas*. With





the help of those *karyakartas*, Dr Mookerjee built a nationalist independent political party in the name of Bharatiya Jana Sangh, which is today known as the Bharatiya Janata Party.

- Before the formation of Jana Sangh, Akhil Bharatiya Vidyarthi Parishad (ABVP) was formed. All the other student organisations in the country are still the wings of any of the political party. The ABVP is the only student organisation which is continuously active and progressing. Its slogan is - Knowledge, Character and Unity. It says 'Today's student is Today's Citizen'. It believes not in the model of a trade union of students, but the larger education family. Prof. Yashwant Rao Kelkar played a sterling role to take the ABVP work forward.
- After the Jana Sangh, the largest organisation that was formed was the Bharatiya Mazdoor Sangh. Shri Dattopant Thengadi was its founder general secretary. The BMS gave tough competition to the established communist trade unions. It gave the slogans - '*Lal Ghulami Chhodkar, Bolo Vande Mataram*'. In those days the irresponsible slogans like '*Chahe jo majboori ho, hamari mange poori hon*' (whatever be the compulsions, our demands should be fulfilled) were widely shouted. Rejecting that mindset the BMS said '*Desh Ke Hit me Kareng Kaam, Kaam ke Lenge Poore Daam*' (we will work in the interest of the country and will take full wages for the work). The BMS particularly stressed on three declarations - '*Desh ka Udyogikaran* (Industrialisation of the Country), '*Udyogon ka Shramikikaran* (Labouralisation of the Industries) and '*Shramikon ka Rashtriyakaran*' (Nationalisation of the Labour). Today, the BMS is the largest labour organisation in India.
- Vishwa Hindu Parishad (VHP), which is committed to the integral unity of all Indian ways of worship, was formed at



Sandipani Ashram of Swami Chinmayanand in 1964. In the initial days, Dada Saheb Apte took care of the organisation. Now it is a solid voice of the Hindu society globally.

- In the field of education, the swayamsevaks have done tremendous work. The Sangh inspired Vidya Bharati today runs the largest number of schools across the country. Shri Lajja Ram Tomar was its first organising secretary. The organisation that works among the academicians of Colleges and Universities is the Akhil Bharatiya Rashtriya Shaikshik Mahasangh. Bharatiya Shikshan Mandal has been working with the objective of national resurgence and aims at evolving National Education Policy, Curriculum, System & Methodology based on integral Bharatiya vision rooted in its eternal ethos and centred at the overall development of the country.
- Sanskar Bharati in the field of art and culture and Prajna Pravah to coordinate among the intellectual institutions have been working for many decades. Itihaas Sankalan Yojana is working to write the correct history of the country. In order to unite all the litterateurs on a single platform, Akhil Bharatiya Sahitya Parishad has been working.
- Bharat Vikas Parishad, Adhivakta Parishad, Laghu Udyog Bharati, National Medicos Organisation (NMO) and Arogya Bharati function in different fields and they are today the strong voice in their respective areas of working. In the field of rural development and research, Deendayal Research Institute is a highly admired name whose work has been applauded by many renowned personalities.
- In tribal areas, the Akhil Bharatiya Vanvasi Kalyan Ashram is today the effective voice of the tribal communities across the country. It runs over 20,000 projects of education, health, self-reliance and cultural awakening. There is a good network of over one lakh 'Ekal Vidyalayas (single teacher schools) in



the far-flung areas.

- The swayamsevaks are active in the field of sewa through various organisations and activities. They are at the forefront for relief during any natural or other calamities. Whether it was cyclone in Odisha, floods in Kashmir and Uttarakhand, tsunami or earthquake the swayamsevaks were the first to reach the spot with relief material. Also, over a lakh sewa projects are run in slums of the cities and rural areas through the Sewa Bharati. Rashtriya Sewa Bharati is the organisation that works as an umbrella organisation for the sewa organisations. Today about 1000 different sewa organisations which run sewa projects independently are affiliated to the Rashtriya Sewa Bharati.
- Bharatiya Kisan Sangh has been working to address the issues of the farmers. Similarly in order to motivate the people to adopt swadeshi as a way of life and also to counter the threat of globalisation and economic imperialism the Swadeshi Jagaran Manch (SJM) has been working since the 1990s. SJM was formed by Shri Dattopant Thengadi.
- Since the Rashtriya Swayamsevak Sangh (RSS) is prominently the organisation of males, the Rashtriya Sevika Samiti works to mobilise women in the task of national reconstruction. Today it is the largest women organisation of the country.
- Today, there is not a single field where any of the organisation rooted in the Indian culture is not working. Here, we have named only a few organisations. At states and local level, many organisations work with the same goal and spirit. The Sangh swayamsevaks have been of the view that society should not be a follower of the state. It should be autonomous. Hence, all these organisations too are autonomous. The Sangh is related to them only ideologically; otherwise they have an independent set-up of thinking, planning and execution of any activities. They



all work with mutual discussions. None of these organisations is part of our party. Instead, our party, the BJP, is part of the ideology which is a driving force behind all these organisations. The source of inspiration for everyone of us is the same -'*Bharat Mata ki Jai*' and '*Vande Mataram*'. The main objective of all these organisations is to restore the pristine glory of Bharatmata.

- Working in almost all spheres of life these organisations have become a big force. But this force is not against or in competition to anyone. It is also not for establishing a monopoly. It is inspired by the spirit of national reconstruction.





## 6. FUNCTIONING

A proper methodology is required for the proper functioning of an organisation. Only good intention cannot ensure proper management of the organisation. It is necessary that the people associated with the organisation personify and embrace the good intentions in practice. A properly defined work method helps to create such exemplary lives.

Only because of the unique style of working-first in Jana Sangh and now in the BJP-we have been able to add an infinite number of workers and establish ourselves as the largest as well as the most influential party in India. In future also we will be able to make the party stronger and organised only by following a proper working style.

### Individual Behaviour

**1. Organisation of People** - A human being is the medium of executing an idea in practice. Swami Vivekananda said, "We want a man with capital aim". We meet so many people in the organisation every day particularly during organisational activities, any constructive activity or agitation. It is our responsibility to encourage and motivate new people to join the organisation as a worker. Placing them in the right position in the organisation is also our duty.

While doing this we must accept that no person is useless- "*Ayogyo purusho naasti*". When people with different qualities come together then only we become a complete one. No one alone can become a complete one.

When we meet new people and start dealing with them, we come across some flaws in their conduct or working style. Rather than pushing them out of the organisation we should focus on correcting the flaws in their behaviour so that they also contribute positively to the organisation.



Persons entering politics come with many ambitions. While maintaining friendly relations with such persons we should try to instil in them the element of devotion and dedication towards the organisation and the ideology. This is possible only with love and affection. We say in a song "*shuddha satvik prem apane karya ka aadhar hai*" (pure love is the basis of our work).

**2. Smooth Behaviour:** Our behaviour with co-workers in the organisation should be smooth and simple. While dealing with the workers we must keep in mind that we all are the functionaries of the same organisation holding different responsibilities and working for the same cause. This should reflect on our conduct.

**3. Time Management:** We should make efforts to meet more workers even if during our busy schedule. We need to manage our time in a way that we meet and have a discussion with the workers. It can happen only if we follow the time management in the following ways:

- Meeting with expected and important people
- Meeting with other people.

Meeting with the general public helps us to understand the ground reality of our work and it ultimately helps us in compounding the required planning.

**4. Condemning Others:** Some people, for their personal gains, try to increase closeness with us. They even criticise others for winning our trust. Particularly they try to distance us from their rivals. Many times, they do it through fabricated projections. They also adopt various tricks to widen the gap between the leader and their rivals.

Sometimes such tricks work and two friends become enemy. Veteran Sangh Pracharak and former Sarkaryavah of RSS Shri H.V. Seshadri used to warn the workers about such dividing elements.



**5. Self-Praise:** Generally, people get immense pleasure in listening to their self-praise. This is a drawback. Because of it, many people surround us and they talk about only the things, which appear soothing to our ears. Because of such selfish people around us, we distance from the truth and ground reality. Since such people are only interested in their personal gains, they never speak the truth, even if they know the truth. Because of listening to and trusting such particular people for a long time, we are unable to realise the truth. And when we face the adverse results (or we lose elections) then only we know the ground reality. Hence, it is advised that all workers should stay away from such elements. Anyone criticising us should not be treated as our opponent or enemy.

### **Measures**

Some measures which can be useful in such situations are as under:

- Listen to your critics. Kabir Das says: निंदक नियरे राखिए, आंगन कुटी छवाये, बिन पानी, साबुन बिना, निर्मल करे सुभाय। (Keep your critic close, you get to know your faults if someone criticises you, and you have a chance to correct them. Give your critics shelter in your courtyard and listen to the criticism without annoyance, because the critic is not your enemy, he is helping you to clean the rubbish from your life without soap and water)
- Identify and maintain distance from those people who despise others and believe in self-praise
- Other arrangements should also be made to take feedback about us and the organisation. In ancient time, the kings used to know public opinion through different means. Sometimes they disguised as an ordinary person and mingled with the general public to know what they think about his rule, his officials and the decisions taken by him. In the present time, feedback



can be taken through surveys and other modern methods.

### **Individual Contumacy**

Sometimes while considering someone as our well-wisher, we put extra efforts to establish him/her even going beyond limits. While doing this we do not consider his/her positive and negative points. Also, we do not consider a good or bad effect on work. We put our whole endeavour to establish that person on the cost of our dignity and prestige. We are only responsible for establishing such persons in past and there is a feeling of perseverance towards him. He is dedicated towards us, not towards the organisation and ideology. After the adverse decision, much effort is made to prove the decision wrong. Sometimes efforts are made to create a parallel system. Because of this, disputes arise in programmes or activities or disputes are deliberately created to disturb the programmes.

### **Result**

- If a person is not capable, his incapability harms the organisation
- He leaves the party while tarnishing the image and prestige of the organisation
- Because of this, the prestige of the person, who established him in the organisation, is also put at stake. His image in the organisation also becomes doubtful.

#### **And because of this:**

- ❖ Don't put the person in the heart, but at the party
- ❖ Give suggestions, but don't develop a feeling of perversity
- ❖ You must think over the limit of your suggestions given to the person who is serving on a higher position in the organisation. You should also consider that it is necessary to give your suggestion at the block level, various cells and others.





Perversity is also to stop someone as well as to make someone. Perversity develops because the personality of a particular person differs from us.

### **Prejudice**

Sometimes we develop a perception about a worker due to our bad experience with him in the past. Apart from the old experience of the person, other people also contribute to developing the perception. Perception can be formed on the basis of our relationship with that person.

Sometimes we come across the fact that we have developed the wrong impression because we could not understand the whole situation or the persons told us the things regarding the other one while keeping themselves in the centre.

It may be possible that in spite of the fact that past incident was true, and the person has corrected his behaviour in the long interval. So, we should not think about someone according to our old perception.

### **Disciplined Behaviour**

Discipline is the soul of any organisation. Without discipline, no organisation can function. Discipline is a factor which we accept by ourselves. Discipline means by word, action and heart our behaviour should not be against the organisation. Sometimes it happens that in an organisation that we follow a particular person and discards others. Following the leadership of the person senior to us and respecting his decisions are also part of the discipline.

During speech one should always select respectful words and attitude towards the idea and the leadership, this is what discipline is.

If the decision is favourable to us then we say the organisation is good and if it goes against us the organisation becomes bad for us. Behaviour against decision and following such glossary which includes fact like "earlier it was right and



now it not" is considered indiscipline.

मनस्यन्तु वचस्यन्तु कर्म सन्तु दुरात्मानाम्।

मनस्ये कं वचस्ये कं कर्मव्ये कं महात्मानाम्॥

- If the decision is not favourable to us then the one who has taken the decision is our opponent. This mindset is wrong. We should consider that the one who takes the decision is the follower of truth.
- Giving the statement to media which is against the stand of the party as well as leaking news is also considered indiscipline.
- Working against the government at those places where it is ruling, is also considered indiscipline activity.
- Our disciplined behaviour develops respect, trust and faith among the people around us towards our ideology, senior leaders, fellow workers, our associates or the juniors.

### **Not post, Responsibility**

In our organisation, instead of authoritative behaviour, people believe in the duty to the organisation:

- Post holds the feeling of attribution and ego
- Post holds the attitude of being superior to others
- One does not wish to leave the post
- One uses tactics to remain on the post
- There is an allowance of sacrifice and service in the responsibility
- There is a sense of accountability in the responsibility
- There is a sense of love towards the co-workers in responsibility
- Unlike post, the responsibility can easily be transferred to others



- In case of responsibility, the organisation gives work to the persons according to their capability
- The statement of Prime Minister Shri Narendra Modi that "I am Pradhan Sevak, not the Prime Minister" is an expression of this feeling only.

## Collective Efforts

Works related to public welfare are not done alone. Such noble acts are done in-groups and with social support. The act of Shri Krishna uplifting the Govardhan Mountain with the help of the other cowboys is the example of this.

- We should maintain an equal spirit for every person working with us. We should not develop a feeling of superiority or inferiority towards any person. Else we must consider that we all are same and working for the fulfilment of a great cause
- We should work with the feeling of togetherness
- We should not work with the feeling that all credit of achieving the target would go to me. Rather we should work with the sense of responsibility that we all would be equally responsible for the success and failure
- We should give credit of success to the co-workers and own the responsibility of failures
- For being successful and achieving the targets, rather than the competition we should help each other.

Example of Sir Edmund Hillary and Sherpa Tenzin Norgay is one of the best examples of companionship. They both had equally agreed on the fact that no one reached Mount Everest earlier or later. Rather they both reached together.

While climbing on the mountain all people move ahead while tying a rope on each other's back and they all take care of each other.

- No one can succeed in life while blaming others, being



fraudulent, making delusions with malice intention.

- For moving ahead with the bonding of togetherness understanding everyone's emotions, intensive love, teamwork and good faith is required.
- In the words of Shri Narendra Modi: "This is not my achievement. Rather it is the result of dedication and efforts of generations."

### **Collective Decision**

A Veda Mantra offers the following organisational formula:

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम्।

देवा भागं यथा पूर्वे, संज्ञानाना उपासते॥

(May you move in harmony, speak in one voice; let your minds be in agreement; just as the ancient gods shared their portion of sacrifice)

When an individual does any work it is considered as the individual effort. The work done in a group for the public good and with good intention is considered as the divine work. When decisions are taken in groups for speeding up such activities then it embraces every person's emotions and it is considered as a collective decision.

The tradition of the same collective decision is termed as 'Panch Parameshwar' in our culture.

Why collectiveness is necessary?

- Since no individual has complete information on any topic, most of the decisions are not accurate and they fail to take the right decision.
- The vision of an individual is very limited. Because of this, there is a lack of integrity or entirety.
- No individual is completely alone. One gets completed with togetherness.



- We have the example of Prof. Yashwant Rao Kelkar who used to say that "we became integer when we all come together".
- Because of his fixed work duration, a person becomes capable for a long term working for organisation only by collectiveness.
- Since every person has a fixed duration of working, competent leadership is developed with connectedness.
- Dattopant Thengadi ji used to say that a collective decision, even if it is wrong, taken by a group of individuals is logical and right than the decision taken by an individual.
- Coming together is a beginning, thinking together is the progress, and working together is a success.
- RSS Sarsanghachalak Shri Mohan Bhagwat says if we succeed, we will smile together. If we fail we all will cry together. This is the feel of collectiveness.

### **Precautions**

- Do not sit in the group with prejudices.
- Do not sit in the group with pre-decided decisions in your mind.
- Every person should get the freedom to put his points. The ambience of the meeting should be unfazed.
- Points of junior functionaries should be heard patiently.
- Lobbying should not be done for favourable decisions.
- The group, which praises a particular individual or dedicated to any particular individual, should not be allowed to be formed. The Hindi saying of '*Thakursuhati*' should not be materialised.
- The person holding an opposite view should also be given equal respect. It should be done because many



times the one who holds the viewpoint of "yes boss" does not tell the truth and ultimately it results in the wrong decision.

- Critics should be given equal importance in the group.
- The one who keeps his point at the meeting must feel the fearless environment after the meeting also.
- After the meeting,leaking word by word decision to the media is against the basic sentiment of the collectiveness.
- The attitude of taking individual credit is also considered wrong.
- Our organisation is not focused on or committed to a particular individual or family. We are the people who work on the basis of collectiveness.
- It is because of this, we,right from booth committee to national level, take the decision in groups at all levels.
- We have also created a core group for making this arrangement more firm and strong.
- While forming groups, social equations should be considered as much as possible so that we are able to make the right decision while considering all segments of society. Also, while taking the decision, the level of the workers should be considered.
- We follow the rule that "Team Decides, President, Presides".

## **Contact & Reaching Out**

**Contact:** Contact is required to add new people with the organisation as well as managing old people in the organisation.

**Medium:**By visiting the functionary's house cordial relations with his family are also developed.

For taking suggestion on a particular topic or for discussion



in a particular context, we visit the functionaries' homes. Other than any such reason, it is more fruitful to visit their home just to maintain good communication with them.

It is because of this methodology of maintaining communication with the functionaries and their family members; still thousands of people remember Deendayal Ji, Kushabhau Thackrey ji and others.

- Reporting office on the right time, meeting with personnel, uncontrived communication and talks motivate the workers for doing their work with dedication.
- Social life and communication with leaders of other parties who are actively working in political field, also help in removing fabricated delusions about our behaviour.
- Contact with people belonging to different sections of society helps us in getting feedback regarding our work.
- While on tour, we should be in contact with all types of opinion makers.
- During communication with others, gifting them literature based on our ideologies as well as the achievements of central and state governments is better. Audio, video CD and other mediums can also be gifted.
- Resolutions of the National Councils and Executive Committees as well as booklets of the speech of the party president and the Prime Minister can also be used during tours.
- Telephone number, mobile number, email id and social media contacts of the contacted persons should be noted down. Later on, communication with such persons should be maintained on different occasions.
- In this context, we have the example of Nanaji



Deshmukh's contact with Ram Manohar Lohiya.

## **Dialogue**

### **The necessity of Dialogue:**

- Many questions arise in the minds of functionaries while doing work on the ground.
- While doing work for the organisation, the functionaries commit some mistakes also which need to be corrected.
- The workers also have many personal and family issues in their minds. They wish to share those issues with us and look towards us for suggestion and resolution.
- Sometimes they have complained about the co-workers.
- They have also questions about our work and the working method.
- Many times immediate issues are not addressed and one needs to discuss those issues.
- Questions regarding the policies of governments are also raised.

In these situations, we as well as our workers feel the need for dialogue. In the absence of dialogue, the workers gradually get sluggish. Hence, the saying "He was sinking slowly slowly" proved correct.

### **Dialogue Behaviour**

- Dialogue should not be done with prejudices and preconceptions in mind.
- The individual should get freedom and sufficient time to put his point. In between, one should not be interrupted.
- The person expressing his/her opinion should feel that his opinion is being listened patiently.
- The issues raised during discussion should be taken to a logical conclusion so that the people involved in dialogue





feel satisfied. Otherwise, people lose faith in dialogue.

- Expression of acceptance should reflect on the face during dialogue. In the absence of such expression on the face, people sitting in front of us do not get satisfied with the dialogue.
- Use of mobile phone, Facebook, Twitter or any other work during the dialogue causes interruption and such activities are not regarded right from the dialogue point of view.
- Honourable Prime Minister Shri Modiji has said in an interview that while meeting the people he does not receive any call on his mobile phone.
- If the information about someone discussed during the discussion reaches to that person, it is not regarded as good about the dignity of the dialogue.
- The person sitting in front of us should feel satisfied that he is being heard seriously.
- The person who is to be told to correct his/her mistakes should be handled with care as the suggestions should be given politely.
- It is appropriate to discuss family members and other problems for maintaining a cordial environment.
- Taking unfair use of one's weakness or drawing undue benefit from one's problem is always wrong and unethical.
- In order to take the matter to maximum people and to build a consensus meeting in small groups and press conference prove very fruitful.
- The people participating in the dialogue process should be given freedom and time to put forth their points. Any kind of hurry should be avoided. (Do not use the words like 'it is done' or 'I know')



- The dialogue should not end if there is disagreement. We should always close the discussion in a cordial environment and with the message that we will sit again to discuss.

We should focus on;

- Activities
- Objectives
- Organisational
- Activeness of the workers
- Ideological sharpness
- Smooth functioning of the organisation
- Communicating government decisions to the lower level

## **Meetings**

- Proper preparations of the topics to be discussed in the meeting
- The ambience of the meeting should be positive and full of enthusiasm
- Decisions taken in the meetings should be implemented up to the bottom
- Arrangements of the meeting should be simple and environment-friendly
- There should be proper time management and scheduled list of the agenda
- Meetings of every unit from booth to the national level
- Meeting of every cell
- Meetings of core groups-meeting of the projects and departments. Meetings should be held according to the party constitution and in the desired period
- Our honourable national president has said that the



executive meeting from national to the booth level should be held in time.

- Seminars, dialogues and different programmes on varied topics should be held by the organisation.

## **Campaigns, agitation & public mobilisation**

In a democracy, movements and agitations are the effective medium for awakening the people and to draw the attention of government agencies and administration on certain issues. Following points should be kept in mind during the movements:

- The objective of the campaign should be explained to the workers in advance.
- It should always be kept in mind that the movement/agitation should not get diverted from the main objective.
- It should be remembered that the movement should not turn violent.
- Anti-social elements should not be allowed to join the movement.
- It should be kept in mind that movement should reach its logical conclusion.
- The movement or agitation should not become a mean for certain individuals to fulfil their personal interest.
- The movement should not be limited to a few people of the society.
- The movement should not be limited to only uploading pictures on social media.
- How the new people came in contact during the movement become the future active workers of the party should always be in the mind. The movement should strengthen and promote the organisation and ideology.



- Movements help in building leadership. Our leadership should grow in society.

## **Constructive Activities**

Since we have been in the opposition for a long time and played the role of the opposition party, our nature is still seen in agitational mode. Now we are the ruling party. So, we need to learn how to behave while in power. We are ruling not only at the centre and states, but we are also ruling from Panchayats to Parliament at many places or governments are ruling with our support. In this situation, we should stay active in society through constructive and sewa activities and awaken the society on certain issues.

Constructive and Sewa activities kill the ego inside us. Some sewa activities can be as follows:

- Providing service during human as well as natural calamities.
- Seminars and meetings on various burning issues of the society.
- Awakening the society through various schemes launched by Prime Minister like Namami Gange, Swachh Bharat Abhiyan, Beti Bachao Beti Padhao, environment conservation, etc.
- Creating model of cleanliness at our respective local bodies like municipalities or Municipal Corporations.
- Starting a big campaign for cleanliness on a certain day.
- Connecting the influential people of society to the campaign.
- The message should reach every person of the nation and they feel that it is not the BJP but our own campaign
- Like 'Youth for Nation', connect the youth with campaigns like 'Youth for BJP'.



- While serving the society, it should be kept in mind that the whole society has to be served.
- All our activities should spread the message that 'BJP is ours and we are of the BJP'.
- Birth anniversaries of great personalities can also be used for this objective.
- Individuals and organisations working in the field of constructive activities should also be connected to the BJP. People working for the social cause can be honoured by us on certain occasions.
- Such people can also be felicitated by Government agencies. Efforts should be made in this direction.
- The endeavour should be made that later on, all such people join the organisation in any form.
- The focus of all our activities should be that the people in the society should feel that 'these are good people and they are ours'.

### **Media (Communication Medium)**

- Stay in touch with the media
- Our distinctive organisational style should be followed while maintaining contact with the media.
- Along with the individual publicity, organisation and ideology should also get publicity.
- Have the sense that reveal to the media what we want to convey, don't say what they expect from us.
- Internal information of the party should not be leaked out.
- Proper preparation should be made before interacting with the media.
- It is not necessary that everything has to be told to the media.



## Vision for Expansion

**Vision for Expansion:** The vision for expansion should be that our organisation should be '*Sarvavyapi*' (omnipresent), '*Sarvasparshi*' (effective presence in all sections), '*Sarvagrahya*' (All Admissible) and '*Sarvankash*' (all round).

**Omnipresent:** It means, geographically the organisation has effective units up to the booth level. While considering the unit at booths, every passage, locality, sub-locality in the booth area should be considered.

Separate policies should be made for weak Prants, districts, divisions and booths.

**Effective presence in all Sections:** While considering the units, we should keep in mind that every section of the society should join us. While considering the sections we should consider all social castes, financial conditions, gender, education, way of worship, etc.

- Special focus should be made on the sections of the society, which are not in our fold so far and proper endeavour should be made for creating strong leadership in those sections of the society.
- It should be considered in government appointments also wherever we are in power. '*Sabka Saath*' means we have the support of all sections of society.

**Open admission:** Our organisation should be open for admission to every section of society and vice versa.

**All-encompassing:** We should embrace the whole society. An ideal situation should be formed that the whole society follows us.

**Financial transparency:** Financial transparency is the main feature of our organisation. The organisation should financially be self-reliant.

- Financial collection for day-to-day functioning should



be transparent. Our own workers and the people sympathetic to us should be involved in this task.

- The mechanism of lifetime contribution should be strengthened.
- Certain people in the organisation should have information about the financial collections for the organisation. The system defined by the government like receipts or coupons etc should be followed.
- Never try to collect more funds than the requirement.
- While spending money, the middle class of the society should be kept in mind and the expenditure should be accordingly.
- More luxurious arrangements not only develop bad habits among us but also diminish the faith of the society.
- While spending money, we should keep in mind that it is the money donated by the society.
- Proper accounts of finance should be maintained. Regular discussion on it should be made in the economic affairs group of the organisation.
- Financial matters should be discussed in the Executive Committees.
- Audit should be done every year in time and the audit report should be submitted to the government authorities.
- Financial accounts of the office should be maintained by a suitable person.
- Details of the tours of the leaders, executive committee and the programmes for which funds are collected should be maintained at the state level also. That should also be discussed in the programme organising team.
- Who will plan the budget before expenditure and who will sanction amount to a certain level should properly be arranged.

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## 7. KARYAKARTA PERSONALITY DEVELOPMENT

- Our party is a cadre-based mass organisation and proper development of the *karyakartas* is the guarantee for healthy leadership.
- Power-centric politics makes the *karyakartas* mutually rivals. It leads to the erosion of *samskars* of the *karyakartas* and affects the ideology too. BJP *karyakartas* by habit are mutually cooperative. The great objective for which the party has been formed can only be achieved by the collective efforts and team-spirit of the *karyakartas*.
- Therefore, the adequate arrangement should be made for training of the *karyakartas*, their conduct should be worth emulating and they should have the knowledge of sociology and psychology.
- Shouldering of responsibility plays a significant and decisive role in the development of *karyakartas*. Therefore, every *karyakarta* should have work in the organisation and adequate *karyakartas* should be available for every work.
- Meetings related to 'planning in advance and planning in detail' push forward the thought and decision making the process of the *karyakarta*. Therefore, review meetings after every programme should be held without fail. They help in developing the sense of critical appraisal among the *karyakartas*.
- Every *karyakarta* should be part of any of the team and he should have some independent responsibilities. It helps in building collectivity and leadership quality in him/her.
- We are a mass organisation. Hence, the *karyakartas* should have adequate opportunities to become people-oriented.





Opportunities to address the public meetings, corner meetings, leading movements, agitations etc. should be made available to them.

- There is no alternative to study. It is necessary to inspire *karyakartas* to study more. We can also make special arrangements in the organisation for it. Library and reading room in the party office are important necessities for development of the *karyakartas*.
- Quest for knowledge, tolerance, collectivity and activism are the keys to development of the *karyakartas*.

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## 8. ORGANISATIONAL STRUCTURE

We all workers of the Bharatiya Janata Party, since its inception, have been contributing to the pious task of national reconstruction. The threads that connect us all are the cultural values of Bharat, our commitment and pledge to restore the pristine glory of Bharatmata and the self-confidence that we will surely achieve it through our '*Purusharth*' (hard work). A single slogan '*Bharat Mata Ki Jai*' truly explains the BJP ideology in letter and spirit. Our objective is to ensure happiness for all the countrymen and restore peace and prosperity in the world through our age-old and tried and tested values as well as culture. In the Indian context, it means good governance based on the values of national unity and nationalism, which ensures fruits of development to the last person of the society. Integral Humanism, propounded by Pt Deendayal Upadhyaya, is our basic principle.

The country has been supreme for the party even from the Jana Sangh days (1951 to 1980). We firmly believe in 'one people and one nation'. The party leadership, since the initial days, through strong and committed cadre has tirelessly worked for creating a strong organisational base. It is because of the efforts of millions of workers that we today see a solid all-inclusive organisation from Anantnag to Kanyakumari and Manipur to Dwarka.

Today, when we have governments at the Centre under the leadership of Prime Minister Shri Narendra Modi and also in more than 20 states along with our allies, the organisation is moving ahead truly materialising the slogan of '*Sabka Saath, Sabka Vikas*' in practice.

The need of the hour today is that we understand some important facts about the ideological premise on which the BJP has been built brick by brick and to further strengthen the



organisational structure from polling booth to the central level keeping Antyodaya philosophy in mind.

If we properly understand the organisational structure of BJP, we work with ease in the right direction from central to the state, district, division and polling booth level.

From foundation days to the initial 50-60 years, the party has been able to practically prove in public that BJP is the party of patriotic people for whom the nation is always first. Even our opponents accept this fact. After the NDA-I and NDA-II era & now in Modi 1 and Modi 2 we have proved that we are a party which is for all-inclusive growth. We have put all our efforts to show it in practice. It is necessary that we create a well-organised, lasting and strong mechanism for it.

To achieve this, we need to understand some basic facts. Apart from the basic structure of the party, there are seven cells, different departments and dimensions of the work from central to the lower level. Keeping in view the expansion of the party in coming 25 to 50 years, the party leadership has decided to institutionalise some activities. They include the creation of various projects and departments, construction of permanent office complexes equipped with state-of-the-art facilities, documentation, etc.

Creation of the organisational structure and developing a mechanism for it are also significant aspects. None of the cell, project or department is fully 'dependent' or 'independent'. Mutual dialogue, coordination, welcoming the new ideas and conducting experiments and ensuring flexibility in the system too are necessary.

More than two or more generations have dedicated themselves to create the cadre-based organisation. Now the time is to equally focus on workers' development and upkeep with the same vigour and commitment.

While doing it, we cannot forget the '*pran tatra*' (fundamental



element) of the organisation, which includes mutual trust, dialogue, participatory approach, team spirit and working with the 'we' feeling. It is needed today and will be required in future too.

Our objective is to create an organisation, which from top to bottom, is lively and has the capacity to touch new heights in the coming days. The words of Pt Deendayal Upadhyaya still act as guiding force in it. He had said that whatever (thought, technique or mechanism) we borrow from outside has to be adopted with necessary modifications making that suitable for our needs. At the same time, our own indigenous talent also has to be shaped as per the global standards so that we do not lack in the changing global scenario. Modernisation is necessary, but modernisation does not mean Westernisation. We have to build the organisation from the booth to the central level. Efforts should be made to build this trust.

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## 9. GOOD GOVERNANCE AND BJP

The Bharatiya Janata Party (BJP) or its erstwhile Bharatiya Jana Sangh (BJS) have been in power at any of the levels since 1967.

Prior to Independence, it was a matter of debate as to what should be our priority-'*swaraj*' (self-rule) or '*suraj*' (good governance). After Independence, obviously focus should have been on '*suraj*' (good governance), but sadly it did not happen.

One of the prime reasons for this failure was that the rulers, after Independence, did not pay a serious thought to prepare a roadmap for the progress of the nation and also creating the path of development. The Britishers left India and the indigenous people replaced the white people in the administration. Nobody had ever thought about such Independence. In fact, we should have evolved a new administrative system based on Indian thinking and needs. But it did not happen.

Immediately after Independence, Congress was in a state of aimlessness. Most of its leaders did not have clarity about why to gain power and what to do after getting power. It was because of this aimlessness, anybody who was elected was made a 'minister' and one who lost the election was made a 'Governor'. Even among the losers, many were made Vice Chancellors in universities. Such was the condition in those days and many undeserving people enjoyed power for decades under this system without contributing anything meaningful to the nation.

It was widely believed the world over that democracy definitely ensures public welfare. But when it was not seen on the ground in Bharat for several decades, some non-governmental organisations started coming up as an alternative to the government agencies. Also, new principles, theories and formulas started emerging to save democracy from the clutches



of bureaucracy. Good governance was one such alternative.

Good governance means to run any social-political unit like municipality, municipal corporation, state government, etc. in a manner that it provides the desired results. Good governance includes many things like a good budget, proper management, rule of law, well-mannered conduct of those running the government, etc.

Contrary to it, lack or complete absence of transparency, jungle raj, low participation of people, corruption, etc. are all example of bad governance.

### **Main Elements of the Good Governance**

As per the United Nations, the following are the characteristics of good governance:

1. Rule of Law
2. Equity and Inclusiveness
3. Participation
4. Responsiveness
5. Consensus Oriented
6. Effectiveness and Efficiency
7. Transparency
8. Accountability
9. Unprejudiced Observation

One more significant aspect that does not find mention in the UN definition of Good Governance is the inspiration based on the ideology of the people who are in power.

The Bharatiya Janata Party is in power both at the Centre and in more than half of the states. It is because of the ideology that we leave distinguished imprints in the policies of administration wherever we rule. That is why most people consider us as the party which provides good governance away from the parties which have been ruling so far.



The Bharatiya Janata Party wants to change the mindset of people that begins with 'my share' and if one does not get the share concludes with 'why should I', 'I have nothing to do'.

The BJP has never taken any decision keeping the political gain in mind. When we talk about a qualitative change in politics, we have to get rid the politics from gimmicks and populist slogans.

When reforms begin in administration, it reflects in the system and the government, employees and the entire system become accountable and responsive. Shri Atal Behari Vajpayee, under his regime, concentrated on good governance and connecting the country through roads. A scheme which is remembered everywhere in the country even today is the Pradhanmantri Gram Sadak Yojana that connects each village through pucca road.

Most people forget the who take people-friendly decisions after some time. The man who envisioned connecting all villages through Gram Sadak Yojna was Shri Atal Behari Vajpayee. It is because of this scheme that every village is being connected through pucca road. Now the present government is tirelessly working to ensure that all the villages are connected by 2019.

The Golden Quadrilateral is the project to connect most of the major industrial, agricultural and cultural centres of India through national highway network. There was a time when people used to remember Sher Shah Suri for building roads. Now people remember Shri Atal Behari Vajpayee for connecting the entire country through roads. Vajpayeeji dreamed of the Golden Quadrilateral and gave it a big push during his own tenure as Prime Minister. Now, when we look at road connectivity in the country, we believe that we are equal to many leading countries of the world.

The credit to introduce Metro Rail in the country also goes to Atalji. Work is in full swing in many metro cities on Metro



Rail project. More than 50 Metro cities of the country are soon going to enjoy Metro ride. Many countries of the world wonder over this developmental work and many global investors are coming forward to invest in it.

One of the big hindrances in good governance in our country has been the multiplicity of laws for a single work. Officers use those laws as per their whims and fancies and also as per their 'convenience'. The general public also suffers because of the multiplicity of laws. That is why the government headed by Prime Minister Shri Narendra Modi has abolished about 1,200 unnecessary laws.

It is the era of global trade. Coastal areas and Ports have their own significance. Sometime back cargo handling was almost negligible in our country. And growth in the segment was negative. In fact, we were moving backwards. After the formation of the BJP government at the Centre, we changed the situation and system. That is why the negative growth rate of cargo handling in the country has been converted into 11 per cent positive growth.

We are also actively working on renewable energy, solar power, hydropower and also nuclear energy. The BJP government has more than doubled the renewable energy production in the country. This is also an indication of good governance.

We all know that LED bulbs save energy. Earlier, when one tried to purchase a LED bulb, one had to pay about Rs 300 for one bulb. But today it is available at Rs 40-50 only. About 28 crores LED bulbs have been supplied in the country. Those who are using LED bulbs saved about Rs 14 thousand crores on energy only. People also saved money on the purchase of LED bulbs. It shows in practice how good governance changes the situation.

In good governance, works is done within the time limit





and the country moves on policies and not as per the whims and fancies of some individuals. The clarity in policies also curbs discrimination, which ultimately curbs corruption.

Drawing inspiration from Shri Atal Behari Vajpayee, we are trying to take the nation to new heights of development through good governance. It is reflected in the mantra of '*Sabka Saath, Sabka Vikas*'. When we talk about development, we talk about all-inclusive development in which everyone enjoys the benefits of development with equal participation. Development should be future centric. That is why our focus is on good governance.

When we look at the unprecedented developmental work envisioned and practically done by Shri Atal Behari Vajpayee all over the country we can easily describe him '*Bharat Bhagya Vidhata*'. He was the man who showed the way. He connected not only the country through roads but also the hearts of people.





## 10. COORDINATION BETWEEN ORGANISATION & GOVERNMENT

The objective of every political party is public welfare and security as well as the respect of the nation. Victory in the election is basically a means to achieve these objectives. The prime task of the organisation is to create leadership from national to the booth level, establishing close contact with the people, resolving their problems and building the committed cadre that resolves different social and national problems. The main fight during the elections is at the booth. Hence, the cadre should be in the strongest position at the booth level.

We all, irrespective of the post that we hold in the organisation, consider ourselves as a *karyakarta* of the organisation. The nature of our organisation is like a family.

Regular activities and constant contact are necessary for keeping the cadre active. The people's representatives have to give prominence to the cadre, which ultimately makes them stronger on the ground. They should give prominence to the workers' feedback and their decisions should also centre around cadre. Coordination between the organisation and the government basically begins from this point.

### **Ideology, Organisation, Government & Public Welfare**

Public welfare should be the top priority of any government. Since the government is constituted by the people who are part of the party, they are influenced by their organisational ideology. That is why the government is answerable to the party and its election manifesto.

In a parliamentary democracy, the party which has a majority in the House forms the government. Normally, when



we talk about government, we think about the central and state governments only. In fact, Panchayats, Block Panchayat, District Panchayat, Town Area Committees, Municipalities or Municipal Corporations are also local governments. Parliament and Assemblies enact laws for the country and the states respectively, while the local bodies address the routine or basic needs of the people.

Feedback plays a key role in the functioning and policy formulation of the governments. Similarly, people's participation is important in the implementations of government decisions.

Both these things can easily be done through the organisation. Government and party are complementary to each other. If they are complimentary they strengthen each other, and if they are opposed to each other both suffer.

For better coordination between the government and the party, mutual dialogue and relations are necessary.

**Dialogue:** When we talk about dialogue, we mean the dialogue between the leaders of the government and the organisation. This dialogue could be collective and formal or informal. Informal dialogue is more effective. Dialogue strengthens the complementarity.

**Relations:** Mutual relations should be strengthened by both the organisation and the people running the government.

(It is necessary that the relations should be cordial from both sides. Dialogue and relations should not be discontinued over minor issues or differences.)

There is a need to avoid prejudices. Permanent prejudices must be avoided. There should be trust in each other and one should not believe in loose talks. But over-confidence should also be avoided. The decision should be taken only after understanding every aspect of the matter. If one has received any information about a person that should be cross-checked before taking any decision.



It is necessary to reply to the phone calls of organisational workers-reply the same day, give time to meet and appoint a person in the staff who understands the organisation well. The staff members should undergo organisational training and should be trained on how to get the work done from the ministers' offices or get the work of workers done. Mutual dialogue gets strengthened by regular visits at the district level in coordination with the organisation.

It is the responsibility of the elected representative to take prominent leaders of the organisation into confidence while taking decisions like formulating developmental plans, utilising the MP or MLA funds, etc. The organisation should also take the elected representatives into confidence while taking important organisational decisions. Information sharing is very important in strengthening trust.

An elected representative has to seek re-election after five years. If the organisation is against him/her, he/she will face problem in getting a ticket and even if one gets a ticket, then involving the workers in the election campaign will be difficult. A big section of the society works as per the ideology. People make a decision to help as per the public dealing and thinking style or working of the elected representative.

Sometimes, the elected representative is in the confusion that he/she has done good work for all the five years and he/she has his good individual team. In such a state of mind, he/she neglects the strength of the organisation. The organisation has the strength not only in numbers but morally. Organisation plays a key role in building a favourable atmosphere on any issue on the ground.

### **Coordination: Not only a system but a mentality too**

Seeking help from others and helping others with positive thinking are necessary for coordination. We should plan regular



meetings in groups. Some groups can be as follows:

Chief Minister-Cabinet-MLAs

MP-MLAs-Local Body

MP-MLA-Local Administration

MP-MLA-Local Organisation

MP-MLA-Associated Organisations

Local Organisation-Associated Organisations

It is necessary to ensure that the differences or shortcomings among the workers at district, Panchayat, assembly or local unit level should not long last. They should be resolved as the earliest. The thinking that 'time will correct everything' does not apply everywhere. It shows the mindset of running away from the solution.

## **The General Cause of Logjams**

- Not having the feeling of coordination in mind
- Nature to be influenced easily
- Nature to react instantly
- Instead of 'I am always right' we should have the feeling that 'I may be wrong'.
- Ego Clash
- To be prejudiced about some individuals
- Style of communication
- The habit of not sharing information.

If the government and organisation function in coordination, the output is better, work is enjoying and more productive. It also satisfies. If one is satisfied, it generates positivity, which further keeps everything on track. Vajpayeeji had rightly said:

*"Chhote Man se Koi Bada Nahin Hota,  
Toote Man se Koi Khara Nahin Hota."*

We all are working for a cause-to restore the pristine glory



of Bharat Mata. Hence, we cannot stop until we achieve our goal.

Note: examples, stories etc. can be added as per the local needs.





## 11. CHALLENGES BEFORE THE NATION

Bharat, once famous globally as a golden bird in terms of prosperity, today faces innumerable challenges. Apart from the internal challenges like unemployment, illiteracy, malnutrition, female feticide, poverty, etc. the external challenges too are endless. Most of the external challenges have been posed by our neighbouring countries. Strategically, China has been posing different challenges, while Pakistan has particularly hit our unity, integrity and economy.

The incessant infiltration from several neighbouring countries too has emerged as a major challenge for our political and economic stability. The growing infiltration in the name of refugees also is a warning bell and Bharat needs to be careful. It seems to be a calculated move on the part of some of our neighbours as well as the terrorist outfits to change our demography and also to further their evil designs. Similar problems are emerging from several areas of Assam bordering Bangladesh.

Fake currency being supplied from Pakistan is also a big challenge. It is a direct threat to our economy. We should also be cautious from the hawala rackets being operated with the help of our neighbouring countries. Recent raids have exposed that our enemies are shifting thousands of crore rupees from India through hawala operators. There is evidence of a nexus between the terrorist groups, hawala operators and some anti-national non-governmental organisations (NGOs). It seems to be a conspiracy to hit our economy.

The threat of cyber terrorism has also grown manifold. Today, one who completely controls the air-waves is the most powerful. China and the US are regularly inventing the satellite-



based equipments, which can keep a close watch on every activity of other countries. India faces more threat from China than the US because China has tried to hack our websites many times in the recent past. There are allegations that some Chinese IT companies are repeatedly indulging in spying of the US and Europe. The improved information technology may also be used as a weapon against each other in coming days.

The foreign-funded terrorist outfits, their suicide groups and also the emergence of terrorism in newer forms are big threats to us.

In order to formulate schemes for lasting development, there is a need to properly manage population growth. If we continue to ignore the uncontrolled population growth due to political reasons, the situation may turn extremely explosive in the coming days. It may also lead to a war-like situation within the country.

## **External Challenges**

- Since India has border disputes with both China and Pakistan, these neighbouring countries can create repeated troubles at the border and also at domestic fronts.
- Both China and Pakistan possess nuclear weapons and both these countries have established strong diplomatic relations with each other to hit Bharat, the fast emerging global power.
- None of these countries is ready to declare 'no first use of nuclear weapons', while Bharat is committed to this declaration.
- Thousands of people in India have lost their lives following Pak sponsored terrorism and still, hundreds of Pakistan controlled terrorist modules are active in our country. The entire world today knows that Pakistan is the breeding ground for terrorist activities and it supplies terrorists the world over. It still operates terrorist training





camps near the Indian border. It has not only provided shelter to India's fugitive terrorists like Dawood Ibrahim and Tiger Memon, it repeatedly violates the peace agreements.

- India has to spend huge money on keeping a close watch over Pakistan sponsored terrorist modules, bringing the culprits of 26/11 to India for trial and to curb the Pak sponsored terrorist activities in Jammu & Kashmir. It is the wastage of our national wealth.
- Despite India providing financial support and extending the status of the Most Favoured Nation, Pakistan never reciprocates with a similar status to Bharat, which hampers the Indian trade.
- Our border dispute with China is very old. However, earlier it appeared that China does not want the solution of it, now there are positive signs on this front after the meeting of Indian Prime Minister Narendra Modi and Chinese President Xi Jinping in May 2018. Since then there is peace on the border and there are also no heated arguments. But despite that China still continues to amass arms in huge quantity near India's border. It also continues to create a competitive atmosphere for India. It continued its anti-India stand on some issues in the UNO also.
- However, India has always adopted the policy of economic cooperation with China, it has always ignored the Indian economic interests-both diplomatically and as a country in the Indian Ocean.
- China is continuously strengthening its navy posing a grave challenge to Indian sea interests. It is a matter of worry for all of us.
- By building a huge road network near the Indian border, China is helping Pakistan and Sri Lanka. This has posed



a big challenge to India's control in the Indian Ocean.

- Since the formation of BJP government at the Centre, Bharat has strategically been strengthening regional cooperation with Nepal, Bhutan, Myanmar, Bangladesh and Sri Lanka. The visits of Prime Minister Shri Narendra Modi to these countries have developed a favourable atmosphere for Bharat. Bharat is taking all necessary and effective steps to strengthen its intelligence and security network to foil any threat from China and Pakistan.

## **Internal Challenges**

### **Maoism**

- Enjoying regular support from Pakistan and China, the Maoists are a big threat to India's internal security.
- Thousands of security personnel and ordinary citizens have been killed in the violence unleashed by the Maoists. Development process has been hampered due to the presence of these left-wing extremists in about 200 districts.
- The Maoists are reportedly conspiring to conduct joint strikes with the support of some terrorist outfits active in north-eastern states.
- The separatist outfits active in north-eastern states of the country are operating their anti-India activities and terrorist attacks from their secret hideouts in Myanmar and Bangladesh.

### **Forced Conversion**

- The conspiracy to change the demography of the country is going on for several years in the guise of Jehadi and Masihi activities backed by money and muscle power. It is a big internal threat to the country.
- Some external agencies are also involved in conversions



and they widely use money and goons for these activities.

- Forced conversion is a serious matter because it disturbs the atmosphere of brotherhood and social cohesion.
- Conversion is politically a sensitive matter in our country because some political parties of Bharat either promote conversions or extend mute support.
- The speed of conversion has been so high in some states that it has completely changed their demography. The people in such states are extremely agitated over it and that anger may prove to be explosive any time.

### **Economic Challenges**

- The social, economic and caste census of 2011 reveals that a big part of the country's population is forced to live below the poverty line.
- The 60 years' rule of the Congress Party has rendered over 60 per cent rural population of the country economically deprived.
- The monthly income of the country's about 75 per cent population is below Rs 5000.
- For about 30 per cent population, still farming is the only means of livelihood.
- About 56 per cent of the rural population is landless.
- Lakhs of people still depend upon begging for their livelihood.
- About 13 per cent of the country's population still lives in kutch houses.
- About 11 crore people of the country live in highly poor condition.
- The number of malnutrition women and children is very high in Bharat.



- The maternal mortality rate is also very high, which indicates the fact that the large population is still away from the coverage of health facilities.
- The average ratio of girls and boys is still low in many states following female feticide and infant mortality rate. It is at an alarming level in the states like Haryana, Punjab and Uttar Pradesh.
- In order to curb this imbalance, the BJP started 'Beti Bachao, Beti Padhao' campaign, which has proved very helpful in curbing this menace.
- The health facilities in rural areas are still away from the reach of people. In this regard, the Ayushman Bharat Yojana has emerged a ray of hope.
- We must keep in mind that modernisation does not mean Westernisation.
- The Indian traditions, culture and industries are being put at stake in the name of globalisation.
- Our traditional and small industries are in danger because of India being converted into a dumping yard of foreign goods.
- Known as 'Vishwakarma', the 10 traditionally skilled communities of Bharat including carpenter, weaver, goldsmith, ironsmith, potter, cobbler, mason, coppersmith, etc. are losing their traditional occupations and now they are forced to search other means of employment. The need of the hour is that they are trained and included in the Skill India Programme of the government.
- Some concrete steps have been taken to skill the youth and reorient them to employment during the last four years. Mudra Bank has emerged as a good solution to the problems.



## **Social Issues**

- The Government of India has started Clean India Mission to ensure cleanliness in the country.
- Cleanliness helps us save ourselves from various critical diseases.
- Clean Ganga Drive is a highly welcome step and it needs to be replicated on other rivers also.
- The historic and Puranic cities of the country need to be well maintained keeping them away from encroachment and ensuring there proper cleanliness.
- The local people need to be awakened about maintenance and security of the historically significant places.
- Every citizen of the country should be ensured safe drinking water.
- Electricity and safe drinking water have to be ensured for every house and these should be among the top priorities of the BJP governments.
- Ensuring 100 per cent literacy in the country is also the objective of the BJP.
- The problems cannot be resolved only by formulating policies or enacting the new laws. The involvement of people in their effective implementation is more significant.

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## 12. FOREIGN POLICY

The primary objective of India's Foreign Policy is the protection and promotion of the national interest. The content of national interest may, and does, change and there can be two opinions as to what is national interest in a given situation. However, the main objective of foreign policy is to advance its own interest. Prime Minister Shri Narendra Modi has rightly said that objective of our foreign policy is 'India First'.

Our national interest is the sum total of our needs and aspirations. We have a rich tradition of live and let live and we oppose all forms of imperialism and colonialism or discrimination on the basis of race or religion.

### **Historical Perspectives**

During the Cold War, we believed that India's self-interest would be best served by remaining non-aligned with either of the two major powers-the USA and the USSR. But it accepted non-alignment as a sound policy suited to a specific situation, and not inalienable dogma or creed.

In 1963, we demanded to make deliberate efforts to forge effective ties with the countries of South-East Asia and the Indian Ocean. Again in 1965, we emphasised the importance of cultural ties in international relations. We believed that these ties are more binding and lasting than economic and political pacts and emphasised that all possible steps to be taken to revive and strengthen our old cultural ties.

Before the 1971 war, we condemned atrocities of Pak army in East Pakistan and demanded that the Indian Government should recognise independent Bangladesh. We repeatedly warned the government against going soft on Pakistan before 1971 war and during post-war negotiations at Simla. After the Simla Agreement, in 1972 itself, we questioned Pakistan's



sincerity to follow it in its letter and spirit.

We constantly supported the Arab cause but also demanded to establish diplomatic relations with Israel.

We believe that current multi-polar world provides us the advantage to push our strategic interests at the same time to develop long term cooperation and collaboration with different countries for overall peace and stability. In this context, it is important to understand the five pillars of our foreign policy.

### **Current Scenario**

We believe that our foreign policy should be in tune of our geopolitical, economic and strategic interests, at the same time it should be built upon our cultural ties, our soft power (like Yoga, Indian Diaspora) and values like mutual cooperation and desire to grow together, rather than exploitation.

During the National Executive meeting in 2015, the BJP adopted a significant resolution on Foreign Policy. It defined five pillars of the foreign policy namely-*Samman* (dignity and honour), *Samvad* (greater engagement and dialogue), *Samriddhi* (shared prosperity), *Suraksha* (regional and global security), and *Sanskriti evam Sabhyata* (cultural and civilisational linkages).

### **Samman - Dignity and Honour**

During 10 years of the UPA regime, India's stature on the global arena was significantly deteriorated. Several errors on foreign policy front were committed during that era. For example, a joint statement was issued on that day by the then PM Dr. Manmohan Singh and Prime Minister of Pakistan, Syed Yusuf Raza Gilani, at Sharm El Sheikh, Egypt. In that statement, Dr. Manmohan Singh committed the two most significant blunders. For the first time in Indo-Pak relations since the threat of Pakistan-borne terrorists emerged, Prime Minister Dr. Singh delinked Indo-Pak composite dialogue from terrorism. It is noteworthy that India had in the past taken a consistent stand after Mumbai



attack that no composite dialogue was possible till Pakistan dismantles anti-India terrorist network in Pakistan. In a complete reversal of this policy, the joint statement says, "Both Prime Ministers recognised that dialogue is the only way forward. Action on terrorism should not be linked to the Composite Dialogue process and these should not be bracketed." Prime Minister Dr. Singh said that India was ready to discuss all issues with Pakistan, including all outstanding issues.

The second blunder committed in the same statement was recognising Balochistan separatism issue in Indo-Pak dialogue. Pakistan always accused India of supporting separatism in Balochistan, which India had rightly denied. But by mentioning this issue in the joint statement, Pakistan asserted it as India's acceptance of baseless allegations.

On this background, it is noteworthy that our relations with major global powers like the United States, Japan, Russia and China have received a tremendous boost during the BJP government. Prime Minister Shri Modi's personal rapport with leaders of most of these big powers has helped to establish a significant role in the big power orbit. The depth and range of talks have created new resonance in the elimination of differences, acceptance of our position on bilateral and multilateral issues, and the consequent resolve to work together towards solutions.

We firmly believe that India's economic strength and its constructive role in global conflicts as a responsible nuclear power, India deserves to be a member of UNSC. India's demand for getting a permanent seat in the United Nations Security Council has gained new momentum due to various initiatives of our government.

### **Samvad - Greater Engagement and Dialogue**

During the UPA regime, several important strategic partners were ignored. There were no bilateral summits for several





decades with countries like Canada, the United Arab Emirates, Iran, several countries of Pacific Rim, African countries and also with neighbouring countries like Nepal, Myanmar, etc. Thanks to very successful visits of PM Narendra Modi to these countries, India's just position and pride on a global platform has been restored. Several long-term agreements of great strategic importance were signed during these visits.

Ties with African countries are of great importance for India. In order to strengthen the same, India-Africa Summit was organised from October 26 to 30, 2015 in New Delhi. Representatives of 54 African nations including heads of state and government of around 40 countries and powerful African Union participated in the four-day Summit. Later, Prime Minister Shri Modi visited four African countries (Mozambique, South Africa, Tanzania and Kenya) in July 2016. Complemented to this, the President and Vice President of India too visited several African countries, thus reinforcing our age-old ties.

Unlike China, our relationship with Africa is just not economic or political but is based on our old cultural ties. We believe in the shared future of 'Together We Grow'. Therefore, we are focused on capacity building, human resource development and strengthening institutions in Africa. Also, we would like the Indian private sector to invest in Africa and be a part of their growth story. In addition, African countries have rich reserves of natural resources like oil and gas that can be explored by India in collaboration with those countries. At the same time, many African countries face several humanitarian issues like malnutrition, poor healthcare, sanitation and established rule of law. India continues to provide assistance to these countries from time to time.

Our relations with China have acquired more depth and strength. In a bold yet pragmatic move, our Prime Minister Shri Modi has given a go-by to the practice of freezing issues of conflict by bringing more focus on all outstanding issues with



China including the border violations and trade deficit concerns. The visit of President Xi Jinping to New Delhi and reciprocal visit of PM Modi to China marked the opening of a new chapter in our bilateral relations. However, there are certain contentious issues such as the South China Sea, India's membership to Nuclear Suppliers Group (NSG) and denial of China's support to name and shame Pakistan based dreaded terrorist Azhar Masood.

### **Samridhi - Shared Prosperity**

The global economic situation is in turmoil due to slowing down of China's economy, lack of growth in Europe and most of the Western World and continuous fights in middle-east. India remains the rare bright spot on this background. We have already established our leadership position in sectors like Information Technology, Healthcare, etc. The new initiative of PM Modi, "Make in India" is aimed at creating India as a manufacturing hub, which is likely to create a new wave of quality manufacturing in a cost-effective manner. The latest announcement of Taiwanese manufacturing giant Foxconn to invest USD 5 Billion in Maharashtra is one such example.

Our country has one of the longest seashores in the world but we have yet to exploit its full potential. We are giving high importance in the maritime economy by developing world-class infrastructure of ports across the shores. Complementing to it is our "Act East" policy, which is paying rich dividends. Japan has already announced investments of \$35 Billion and China announced an investment of \$25 Billion. We believe that Act East policy, of which engagement of Pacific Rim countries is an integral part, is the key element of securing our economic and strategic interests.

During his tour to Mozambique, PM Modi signed a unique agreement with Mozambique by which India's short supply of pulses will be taken care of and at the same time, the farmers in Mozambique will get assured income. This is indeed an example



of India's vision of "shared prosperity".

## **Suraksha - Regional and Global Security**

Pakistan continues to actively support and nurture anti-India activities on its soil. As a result, we have seen continuous attempts of infiltration of terrorists from its soil. Thanks to our ever-alert security agencies and no-nonsense approach of our government to such instances, the country remains safe and secure.

Increased security cooperation with countries like Bhutan, Myanmar and Bangladesh has already shown positive results in terms of capturing anti-India elements on Eastern border and preventing such elements of using these countries as their base for anti-India activities.

Our relations with China are moving in a positive direction but we understand that there are several outstanding issues, including the border dispute, NSG membership, etc.

The situation in the South China Sea continues to be viewed with concern. We have traditional links with the countries in the South China Sea. More than half of our trade passes are through its waters. While we do not take a position on territorial disputes, which should be resolved peacefully without the threat or use of force, we firmly uphold freedom of navigation and/or flight in accordance with international law, in particular, the UN Convention on the Law of the Sea.

We emphasised that maintenance of peace and tranquillity in the border areas was a pre-requisite for the continued growth of bilateral relations. With China, we will follow the policy of engagement and pragmatic cooperation, but at the same time, we will continue to devise strategies to deal with its growing economic and military strength.

There is also an urgent need to modernise our armed forces by the dual approach of bringing new technology and equipments from friendly countries like USA, France, UK and



Israel and encouraging the private sector in India to collaborate on developing new defence technologies. We have already signed agreements with the USA in this regard. Added to this, the BJP government has already announced 49% FDI in the defence sector, which is likely to boost the defence manufacturing sector a big way.

India's Foreign Policy on Defence has been that of reaching out to India's strategic partners and yet, glued to the basic principle of national interest. We have seen India's negotiations on the purchase of 36 Rafale aircraft from Dassault of France. In Defence Minister Shri Manohar Parrikar, India found a tough negotiator and saved billions of rupees. India procured Rafale aircraft in September 2019. India has evinced interest of several countries looking to further their defence co-operation. Whether it is France, Sweden or the US, they have lined up products which can be brought to India under Make in India with full transfer of technology. Whether it is France's Rafale, Sweden's Gripen or US's F16 & F18, Ministry of Defence studied proposals to identify the best one. Such a beeline of defence companies is something unheard of and a credit will have to be given to the BJP Government led by Prime Minister Shri Narendra Modi.

As far as the US is concerned, the Pentagon created a special India Rapid Reaction Cell, a first-ever country-specific special cell. The aim was to accelerate the process of co-development and co-production of hi-tech military equipment in the country. Both India and US have made significant progress on Defence Trade and Technology Initiative (DTTI), which aims to strengthen India's defence industrial base by moving away from the traditional 'buyer-seller' dynamic toward a more collaborative approach and explore new areas of technological collaboration from science and technology cooperation through co-development and co-production. And this is not all, India-US Defence ties soared to new heights with the signing of the Logistics Exchange Memorandum of Agreement (LEMOA) in



Washington on August 29, 2016. The LEMOA facilitates logistics support, supplies and services between the armed forces of India and the US and will include food, water, transportation, petroleum, communication services, etc. amongst other components. The agreement significantly enhances India's operation capability especially during their response to humanitarian crises or disaster relief.

Under the leadership of Prime Minister Shri Narendra Modi, Defence engagement with the extended neighbourhood has been revived through capability partnership and equipment support for countries like Mauritius, Maldives, Sri Lanka, Seychelles, Myanmar, Bangladesh and Nepal. India also signed Defence cooperation agreements and MoUs with over 20 countries including Japan, Singapore, Oman, UAE, Vietnam, Tanzania, Kenya, Canada, Kyrgyz Republic, etc. to facilitate defence tie-ups and encourage defence exports. Former Defence Minister the late Manohar Parrikar and present Defence Minister Shri Rajanath Singh visited many countries including Japan, Russia, China, USA, Singapore, Vietnam, Oman, Abu Dhabi to further Defence co-operation and to discuss defence scenario in the region. In a strategic move, India has decided to increase the number of Defence Attaches from current 70 to 110. This will benefit the Indian industry tremendously and will also increase India's Defence engagements with various countries.

### ***Sanskriti evam Sabhyata - Cultural and Civilisational Linkages***

Our country has civilisational ties with several centuries with various parts of the world. These cultural ties with countries of East and Far East Asia, Africa, Mongolia needs further strengthening. Prime Minister Shri Narendra Modi's visits to these countries further exemplify our efforts in this direction. The tremendous response received by 'International Day of Yoga' all over the world is also an example of keen global interest in our "soft power".



Extending a hand of cooperation during a crisis is also an important element of international relations. During natural disasters like the earthquake in Nepal, India has shown a leadership position in the humanitarian mission of rescue and rehabilitation of affected people. We have given a concessional credit line to African countries.

### **Emerging 'Modi Doctrine'**

All in all, these initiatives have resulted in the emergence of "Modi Doctrine". As former External Affairs Minister the late Sushma Swaraj stated, "... in looking out at the world, there was also a growing feeling that we could contribute more and shape its future. Consequently, our Government came in with more ambitious goals, bolder policies to achieve them, and a commitment to more effective delivery. Two years later, much progress has been made. In addressing the external aspects of this endeavour, let me stress the linkage between domestic and foreign policy. .. It is not just that policy and priorities are articulated differently from the past. At the heart of the change is a vision of India's place in the world, its relationship with the international community, and indeed, an understanding of a rapidly transforming world itself."

There are several salient features of this doctrine. These are as follows:

- 1. Tight Integration of Domestic and Foreign Policies:** Under the leadership of PM Shri Modi, we have leveraged our relations with the international community to support our internal development agenda. For example, several governments are now collaborating with India on our flagship programmes like Make in India, Skill India, Digital India, smart cities, railway modernisation, to state the few. These efforts have also led to a significant increase in foreign direct investments (FDI) in India.
- 2. Overcoming Hesitations of History:** In past, Indian



foreign policy was defensive most of the time. With notable exceptions like Bangladesh liberation in 1971, during the Congress-ruled era, we were driven either by hesitations or by domestic vote bank politics. Modi government has overcome these hesitations and setting up our own agenda by establishing a good relationship with competing powers. For example, we have strengthened our relationship with Arab countries like Saudi Arabia and Iran (who are in conflict with each other) and at the same time, our relations with Israel have reached new heights. In fact, PM Modi received the highest civilian award of Saudi Arabia and Iran in a short span of a few weeks.

In past, India avoided hitting terrorist targets across the border. Even if we did it, we never publically acknowledged. It is termed as "strategic constraints". Recently, when our armed forces performed surgical strikes by crossing Line of Control in Kashmir, entered Pak occupied Kashmir, and publically declared it. This is not only a major deviation from strategic constraints but also showed the determination of the Modi government to retaliate effectively against cross-border terrorism.

**3. Reaching the Unreached:** In the last several years, India has reached out to several countries where no important official visit or bilateral summit from the Indian side took place in the last several years. Surprisingly, it also includes several important countries like Canada, the United Arab Emirates, Iran, etc. that have significant commercial and business ties with India. PM Modi, former External Affairs Minister Smt Sushma Sushma and other cabinet ministers in the previous tenure alone visited over 140 countries. Sushmaji herself met senior dignitaries of more than 170 countries. India also planned that 68 countries that were never visited by any Indian Minister would be covered by any cabinet



minister. With this, all 192 countries on this planet were visited by the Indian dignitaries.

- 4. Leadership Role:** Overcoming our historical hesitations, India is playing a leadership role on various issues of the interest of the international community and humanity at large. We have convened the largest India-Africa Summit in Delhi. India proposed 'International Solar Alliance' In Paris which received instant response globally. India's proposal of Yoga Day was accepted instantly by almost all the countries. India's unambiguous stand against terrorism is now accepted worldwide. When PM Modi raised the Balochistan issue on August 15, 2019 lot of people were sceptical about its utility. But it has brought Pakistan's atrocities and human rights violation in Balochistan on the forefront of the international community.
- 5. Civilisational Connect:** While trade and business are important aspects of foreign policy, India's ancient civilisational connections across the globe pose our unique strength. PM Modi's visits to sites in Japan, China, Magnolia, Sri Lanka, Bangladesh etc., where ancient civilisational connections between two countries are still visible are indeed noteworthy. He has also talked extensively on shared values, traditions and heritage and therefore strengthened these ancient ties.
- 6. Engagement with Indian Diaspora:** Globally dispersed Indian Diaspora, which was considered as 'brain drain' is actually turning out to be one of the biggest assets to us. It is not only because of their financial strength that brings valuable foreign currency back home, but also their commercial, intellectual and technological dominance in various parts of the world.

Since the BJP government came to power in 2014, both External Affairs Minister Sushma Swaraj and Prime Minister





Shri Modi have continuously engaged with the Diaspora, trying to simplify rules, quickly responding to their grievances, and engaging them in overall development agenda of the government. These events have re-energised NRI community, strengthening their ties with their country of origin and enhanced their stature in their country of residence. After 2019 Modiji further strengthened the initiative.

At the same time, it is important that these people of Indian origin should receive immediate help at the hour of crisis. We have helped in the return of more than 1000 Indian students from Ukraine; evacuated more than 7000 Indian workers from Iraq including 46 nurses; ensured the return of more than 3000 of our citizens from Libya and the safe homecoming of nearly 4000 of our nationals from Yemen. Our external affairs ministry through social media outreach addressed the grievances of the Diaspora across the globe and it was appreciated by everyone.

In short, since PM Modiji formed the government in May 2014, we have moved forward and achieved significant milestones in all five pillars of the foreign policy namely, *Samman* (dignity and honour), *Samvad* (greater engagement and dialogue), *Samridhi* (shared prosperity) *Suraksha* (regional and global security) and *Sanskriti evam Sabhyata* (cultural and civilisational linkages).

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## 13. MEDIA AND SOCIAL MEDIA

In social service and politics, reaching out to the public and communicating with them is of extreme importance. For decades, the conventional media like newspapers, magazines, journals, etc. were used for reaching out to the masses. In the mid-20th century, electronic media was extensively used, but at the beginning of the 21st century, digital media has become an important and effective tool for mass communication.

Mass media is a diversified collection of media technologies that reach a large audience via mass communication. While print media like newspapers, magazines, etc. can be read; broadcast media transmit information electronically through films, radio, recorded music or television, documentaries, etc. Digital media comprise of both internet and mobile mass communication.

Like other areas of social life, the influence of media has increased substantially in the political field also. Majority houses have access to newspapers or the news in any form whether television, mobile phone, radio, etc. In urban areas, almost every house has a television set and most of the people own either a laptop or smartphone. However, in rural areas print media is still the major source of information. In coming days, the number of newspaper readers, online, as well as the social media users, is sure to increase in rural areas also. Hence, sincere efforts should be made to ensure our effective presence in social/digital media. Every worker needs to be well-versed in all modern means of communication to stay updated and connected to the people. There are dozens of popular social media platforms including Facebook, Instagram, Twitter, YouTube, Blogs, etc. which can be used to improve the image of the party in general public and also to keep the people updated and informed about the party's programmes, policies and activities.



Today, handling mass media is a science and also a fine art. It's desirable that every BJP worker, who has been assigned the responsibility of interacting with the media, has some basic understanding of the mass media in use and also follows the party guidelines in this regard.

## **I. Interacting with Media**

While dealing with the media the point which has to be kept in mind by every worker is that not everyone but only those workers who have been assigned by the party the task of interacting with the media persons, whether print, electronic or digital, should speak or interact. And those who have been assigned the task of media interaction have always to follow the party line on every issue and there should never be like "personal opinion" on any issue. Workers interacting with the media should have a thorough knowledge of the party's stand on different issues including the knowledge of '*Panchnisthas*', basic principles and core issues.

The workers dealing with the media are supposed to maintain close contacts with the media and use it maximally for the benefit of the party. Hence, maintaining regular contacts with journalists and other people associated with the media should become a habit. We know that BJP is a different party from all other political parties in the country. It is a cadre-based party committed to an ideology. In order to ensure that the real image of the party comes before the people and it expands in all the hitherto unreached areas, it is necessary that we all are deeply aware of our core ideology and the performance of our Central Government, State Governments, local bodies and even the Panchayat bodies. It is also equally necessary that we know well about our political opponents so that we can logically counter them and push forward the stand of our party. In the beginning, it is essential for the workers dealing with the media to focus more on the print so that we could know the requirements of the media. For example, the information to be



circulated in the media should be factual, brief and error-free. While preparing a press release we should know how to provide more information in minimum words. In the press conference also, apart from ensuring the presence of the representatives of leading media houses, we should ensure that the representatives of small newspapers and digital media too join. They all should be provided with the correct and factual information. If we are able to ensure this with perfection, it means that we have finished half of our work.

## **II. The Dialogue**

It is also necessary to ensure that all media persons get the copy of our press releases, photographs, audio-video bytes in CD, DVD or Pen Drive timely and as per their requirements and particularly prior to their deadlines. It is must at least at district, state and national level. We need to be extra cautious while talking to TV news channels. We should not talk to them off the record. We must ensure that we do not derail from the party line while talking to them any time or in any situation. One must be extra careful while choosing words on news channels. In a live telecast, speak with full confidence without getting provoked. We should know well what to be said and whatnot. Before speaking and entering into dialogue we must be clear about what we want to convey and what should be the take-home points for the audience. We also have to understand the long-term ramifications of the stand we take and the words we utter. It is always advisable to do proper background research and get all the details, including the stand taken by opposing speakers/ spokesperson, before issuing a statement and/or talking about the topic.

The contacts with the media houses and journalists prove to be very helpful in such matters. Share with them your phone number, mobile number, residence number or email id without hesitation. We should always ensure that we maintain cordial relations with the media.



### **III. Facts & Content**

Journalists are always in search of new story ideas and information. We can make good use of this habit by providing them with positive information about our party with the correct facts. This also helps in strengthening personal relations with the journalists concerned. There is a need to pay special attention to statistics. Maintain a record of the statistics released by governments on different issues and the reports published by various State and Central governments, constitutional bodies, national and international agencies at times. Making the best use of the Right to Information (RTI) Act is also desirable on our part. Extensive use of the internet makes things faster and easier. So, always stay updated on the happenings around you. Connect to Google; this will make most of the things convenient. Content is called the King in media. The better the content is, the effectively our message is conveyed to the people and we gain greater support on various issues and also expand our ideological base. Therefore, don't take any matter related to the party lightly. Understand its background, study it deeply and then present it to the media in a proper manner. While preparing the content, the fact which has always to be kept in mind is the audience - write according to the interest of the audience you wish to target.

### **IV. Digital/Social Media**

Getting the facts right is the baseline while interacting through social media also. A research team of capable people can also be constituted to prepare interesting, catchy, impressive and factual content. Don't forget to involve the youth who have an interest in social and digital media in the content generation team. Also, keep a close watch on social networking sites. This helps you in improving the image of the party and individual too at national and international level. We can also use audio-video tools in the form of tweets or posts on social media. Tagging is an important tool, which disseminates the message in multiple



ways. Video is going to be highly popular among social media users in the coming days. Today also, short-duration online videos are the most effective tools in social media communication. We can spread our message all over the world within seconds by using popular social networking sites like Facebook free of cost. Equally, we can use free microblogging social media sites like Twitter. But, we have to be highly concise and brief while using Google. Our work will be easier and faster if we successfully make Google our friend. We can spread the message of our party with their help. WhatsApp, the very effective medium of disseminating the message, is available in all android and smartphones today. This can be used on a large scale. YouTube can also be one of the best mediums to connect to lakhs of people globally. Social media is getting very popular among people. We must use it to educate the people about our policies and ideology. Social media is free. It is the most effective medium to connect to the maximum number of people in the cheapest manner. Sometimes we do not find proper coverage of our events in the mainstream media. In such a situation, we can extensively use social media to fill the gap. Today, people desire the latest news. By providing them with new information about the party, we can make good use of their desire in our favour.

## **V. Some Do's and Don't for Using Social Media**

Some general rules to follow while using different social media tools are, as follows:

- i. Be a Social Media Leader:** Users with the most influence over social media are one of the following:
  - a. Users who disseminate knowledge
  - b. Those who engage other people
  - c. Those who lead conversations
- ii. Be Well Informed:** To be a social media leader, you have to be aware and well-informed, both about party's



policies, achievements and focal issues and about the concerns of the public in your area.

- iii. **Know your Audience:** Get to know the issues which your audience is most concerned about. Make yourself an expert on these and you will get the respect of those you interact with.
- iv. **Be Polite:** This is a sign of maturity and your readers will respect you for it.
- v. **Be Inspiring:** This is important for both BJP groups and non-BJP groups. Being positive helps a lot in this.
- vi. **Choose Your Reaction Wisely:** Do not post a knee-jerk reaction. Take the time to interpret the context of a situation before jumping in with a response. In order to do so, it is important to do the following:
  - a. **Get to the Bottom of the Issues:** Sometimes people are often just looking for ways to vent their frustration. It is very important to understand the reason why someone is posting a particular post.
  - b. **Consider the Source:** Some people are out to create trouble because it gets them attention. Others are the opposition parties who consider that badmouthing BJP is their prime job. Ensure that your response is such that you get appreciation and support from your followers.
  - c. **Do not Believe Everything you Read:** There are a lot of fake posts on social media. Before forwarding or reacting to any post, ensure that it is a real one and not a fake one. There are many sites such as hoax-slayer to confirm this.
  - d. **Do not get Defensive in a Knee-jerk Reaction:** Being defensive blinds you to real issues and ends up with you wasting more of your time than the issue deserves.



- vii. **Listen Carefully and Respond Quickly:** Social media never sleeps. Listen to the public in your area carefully so that you can understand their real concerns. Respond to resolve as many of the issues as you can, as quickly as you can, by informing your seniors, speaking to the local authorities, etc.
- viii. **Ask for Guidance:** Whenever you are not sure, or if an issue is open for a long time, refer it to those in the party who is most qualified to answer. Do not post your views on such topics without the approval of your seniors.
- ix. **Don't Run Away from Controversy but be Careful:** You need not let wrong information about BJP or its leaders remain unanswered; however, at the same time, there's also a need to be careful. Do not take a negative comment personally. Do not abuse. Answer calmly with data and facts and understand when to let it go.
- x. **Own your Mistakes:** Owning your own mistakes is a great way of earning the trust of the public. You should, of course, ensure that these mistakes are not too frequent.
- xi. **Sometimes, do nothing:** Sometimes it is preferable not to engage with those trolling you. Remember, if you fight with a pig in the mud, the pig will enjoy it and you will come out dirty, even though you may think that you have won the argument. Such interactions also keep the initial trolling alive, which is exactly what your opponent wants. Keeping quiet makes the issues die away very quickly as the social media attention moves to something else. Some general tips on 'Troll' are as follows:
  - a. **Ignore Trolls and do not become a Troll:** A 'troll' on social media is like a stalker in real life. A troll





posts offensive, divisive and controversial comments. Often, a troll will make obvious and inflammatory statements that are meant to bait new users into reacting.

- b. Some trolls may also use phrases like '*Bhakt*' for you. There is no need to get irritated and respond with a counter negative word, etc.

**xii. Do not badmouth the Opposition on and on:**

There is no need to badmouth the Opposition as it also brings the opposition in the mainframe. You should be convinced that BJP is the better party and should compare with others based on the values and differentiation. This does not mean that you should not point out the weaknesses and hypocrisy and other faults of the opposition when the opportunity arises. However, this should be on the basis of hard facts and not be just name-calling.

**xiii. Do not try to Defend the Indefensible:** All parties have some bad elements. If a member of our party is alleged to be doing something reprehensible and there is apparently ample proof against him/her, do not try to defend such people/ incidents on social media. Silence is the best answer to such posts till the time the clouds settle on the issue and/or you have better evidence.

**xiv. Keep your Seniors Aware:** Social media is also a rumour mill. If you come across any rumour concerning the party, please inform your seniors (with your comments) immediately.

**xv. Promote Harmony wherever you can:** As a responsible national party, BJP stands for social and communal harmony all over India. When you are using the BJP handle on social media, you too must



promote these national values. This includes not initiating or forwarding or re-tweeting blatantly divisive posts.

- xvi. Move towards Face-to-Face Interaction:** Social media is a useful tool, but it's no substitute for physical interaction with the people. Convert all opportunities on social media to a field-level event/activity where you can meet people. Identify opinion leaders in your area and use social media to set up meetings with them.
- xvii. Beware of Information overload:** It is quite annoying to get too many messages from one person. Understand the limits of different social media tools. You should try not to be too prolific but you must stay active. If your BJP handle remains dormant for a long time, you slip out of people's mind.
- xviii. Be Brief:** Long posts are not read by many people. Make your point in a few well-chosen words.
- xix. Do not be Repetitive:** One of the most annoying things in communications is repetitiveness. Say what you have to say, once. If you have to repeat it for emphasis, refer to the earlier post.
- xx. Language:** Post in the language you and your audience are most comfortable in.
- xxi. Re-read and Revise your Post:** It is essential to re-read and revise your posts before pressing 'share' or 'post'. Check for grammar, spellings, facts, etc.
- xxii. Keep the Tone of your Messages Mature:** Bragging, constant complaining and berating will not make you popular with readers.
- xxiii. Remain Realistic:** Do not promise anything you cannot guarantee to deliver.
- xxiv. Act the way you'd want to be treated:** If you do



not like to receive rude posts, do not post such messages yourself too.

**xxv. Remain Relevant:** Most groups tend to deteriorate into the lowest common factor and are soon engulfed with jokes, inane posts, family news, etc. Confine your BJP handle to factual posts relevant to the BJP.

**xxvi. Get your Facts before you Post:** Ensure that the content of your posts, the data and statistics used and other assertions are correct. You may cite sources wherever you are relying on external agencies/ sources.

**xxvii. Be Consistent:** Be aware of the policies of BJP and post only once you are convinced of the particular position you are taking. Thereafter stick to your line of thought and don't oscillate from here to there and back.

**xxviii. Share your Experiences with your Team:** This should be done in face to face meetings, perhaps once a month. You can learn the positive and negative points from each other.

**xxix. Social Media Posts are Permanent:** Be careful about what you post because once it is on the internet, it is there to stay. You may delete the message but someone somewhere would have taken a screenshot, forwarded it or copied and saved it. Be certain that a thoughtless post will come back to haunt you sooner or later. Remember this!

**xxx. Protect Confidential and Proprietary Information:** The easiest way to turn a supporter into an enemy is to post something he or she told you in confidence on the website. Never do so.

**xxxi. Keep your Personal Views Away:** The BJP social media handle is not the appropriate place to share



personal views unless these reinforce the image of the party.

These are only brief guidelines. For a more detailed understanding, you can also refer to the training guidebook titled, "*Media Approach & Strategy: Quick Guidebook for Handling Media and Social Media*," which is a separate publication by the BJP Training Department.

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